A U M

If anyone worshiping with faith desires to reverence any personage, I make that faith of his constant. Gifted with such faith, he seeks the propitiation of that personage, and from him receives the pleasant object of his desires, which in reality were directed by me alone. But the reward of these little-minded men is finite. They who sacrifice to the gods go to the gods. They who worship me come to me.—**Bhagavad-Gita**, ch. 7.

THEOSOPHY

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This is the continuation from page 46 Vol 2 - Theosophy.

THE BHAGAVAD-GITA

the Past Vol.

IN the few introductory lines with which I took up this subject, it was stated that not being a Sanscrit scholar I did not intend to go into the commentaries upon the poem in that language. The great mass of those commentaries have looked at the dialogue from various standpoints. Many later Hindu students have not gone beyond the explanations made by Sankaracharya, and nearly all refuse to do more than transliterate the names of the different personages referred to in the first chapter.

But there is the highest authority for reading this poem between the lines. The Vedas themselves say, that what we see of them is only the "disclosed Veda," and that one should strive to get above this *disclosed* word. It is here clearly implied that the undisclosed Vedas must be hidden or contained in that which is apparent to the outer senses. Did we not have this privilege, then surely will we be reduced to obtaining true knowledge solely from the facts of experience as suffered by the mortal frame, and fall into the gross error of the materialists, who claim that mind is only an effect produced by the physical brain-molecules coming into motion. We would also have to follow the canonical rule, that conscience is a safe guide only when it is regulated by an external law such as the law of the church, or of the Brahminical caste. But we very well know that within the material, apparent—or disclosed—man, exists the *real* one who is undisclosed. This valuable privilege of looking for the inner sense, while not straining after impossible meanings in the text, is permitted to all sincere students of any holy

scriptures, Christian or Pagan. And in the poem itself, Krishna declares that He will feed the lamp of spiritual wisdom so that the real meaning of his words may be known; so, too, the Upanishads uphold the existence of a faculty together with the right to use it, whereby one can plainly discern the real, or undisclosed, meaning of holy books. Indeed there is a school of occultists who hold, as we think with reason, that this power may be so developed by devoted persons, that even upon hearing the words of a holy book read in a totally unfamiliar language, the true meaning and drift of the strange sentences become instantly known.[1] The Christian commentators all allow that in studying their Bible the spirit must be attended to and not the letter. This *spirit* is that *undisclosed* Veda which must be looked for between the lines.

Nor should the Western student of the poem be deterred from any attempt to get at the real meaning, by the attitude of the Brahmins, who hold that only Brahmins can be told this real meaning, and, because Krishna did not make it plain, it may not be made plain now to Sudras, or low caste people. Were this view to prevail, then the whole Western body of theosophists would be excluded from using this important book, inasmuch as all persons not Hindus are necessarily of Sudra caste. Krishna did not make such an exclusion, which is only priestcraft. He was himself of shepherd caste and not a Brahmin; and he says that any one who listens to his words will receive great benefit. The sole limitation made by him is that one in which he declares that these things must not be taught to those who do not want to listen, which is just the same direction as that given by Jesus of Nazareth when he said, "cast not your pearls before swine."

But as our minds work very much upon suggestion or clues, and might in the absence of any hints as to where those clues are placed, be liable to altogether overlook the point, we must bear in mind the existence among the Aryans of a psychological system that gives substance and impulse to utterances declared by many Orientalists to be folly unworthy of attention from a man of the nineteenth century civilization. Nor need we be repulsed from our task because of a small acquaintance with the Aryan psychology. The moment we are aware of its existence in the poem our inner self is ready to help the outer man to grasp after it, and in the noble pursuit of these great philosophical and moral truths, which is only our eternal endeavor to realize them as a part of our being, we can patiently wait for a perfect knowledge of the anatomy and functions of the inner man.

Western Sanscritists have translated many important words into the very lowest of their real meanings, being drawn away from the true by the incomplete Western psychological and spiritual

(1.) We have in mind an incident where a person of some slight development in this direction, heard read several verses from the Vedas in Sanscrit—with which he had no acquaintance—and instantly told what the verses were about—B.

knowledge, or have mixed them up hopelessly. Such words as *Karma* and *Dharma* are not understood. *Dharma* means *Law,* and is generally turned into *duty,* or said to refer merely to some rule depending upon human convention, whereas it means an inherent property of the faculties or of the whole man, or even of anything in the cosmos. Thus it is said that it is the duty, or Dharma, of fire to burn. It always will burn and thus do its whole duty, having no consciousness, while man alone has the power to retard his "journey to the heart of the Sun" by refusing to perform his properly appointed and plainly evident Dharma. So again, when we read in the Bhagavad-Gita that those who depart this life "in the bright half of the moon, in the six months of the sun's Northern course," will go to eternal salvation, while others "who depart in the gloomy night of the moon's dark season, while the sun is in the Southern half of his path," ascend for a time to the moon's region, to be reborn on this earth, our Orientalists tell us this is sheer folly, and we are unable to contradict them. But if we know that the Aryans, with a comprehensive knowledge of the vast and never inharmonious correspondence reigning throughout the macrocosm, in speaking thus meant to admit that the human being may be or not in a state of development in strict conformity to the bright or dark moon, the verse becomes clear. The materialistic critic will take the verse in the fourth chapter which says that, "he who eats of the ambrosia left from a sacrifice passes into the supreme spirit," and ask us how the eating of the remnants of a burnt offering can confer salvation. When, however, we know that Man is the altar and the sacrifice, and that this *ambrosia* is the *perfection of spiritual cultivation* which he eats or incorporates into his being, the Aryan is vindicated and we are saved from despair.

A strange similarity on one point may be noticed between our poem and the old Hebrew record. The Jews were prepared by certain experiences to enter into the promised land, but were unable to do so until they had engaged in mighty conflicts with Hivites, Jebuzites, Perizites and Amalakites. Here we find that the very opening verse signalizes a war. The old, blind king, Dhritarashtra, asks his prime minister to tell him what these opposing forces of Pandoos and Kooroos have been doing assembled as they are resolved upon war. So, too, the Jews assembled upon the borders of the promised land, resolved on conflict, and sustained in their resolve by the declarations of their God who had brought them out of the darkness of Egypt, carried on the fight. Egypt was the place where they had, in mystic language, obtained corporification, and stands for ante-natal states, for unformed chaotic periods in the beginning of evolution for the gestation in the womb. We are on the eve of a gigantic combat, we are to rush into the midst of "a conflict of savages." If this opening verse is understood as it was meant, we are given the key to a magnificent system, and shall not fall into the error of asserting that the unity of the poem is destroyed.

Dhritarashtra is blind, because the body, as such, is blind in every way.

Some one has said—Goethe, I think—that the old pagan religions taught men to look up, to aspire continually toward the greatness which was really his to achieve, and thus led him to regard himself as but little less, potentially, than a God; while the attitude of man under the Christian system is one of humility, of bowed head and lowered eyes, in the presence of his God. In approaching the "jealous God" of the Mosaic dispensation, it is not permissible to assume an erect position. This change of attitude becomes necessary as soon as we postulate a Deity who is outside and beyond us. And yet it is not due to the Christian scriptures in themselves, but solely to the wrong interpretation given them by priests and churches and easily believed by a weak humanity that needs a support beyond itself on which to lean.

The Aryans, holding that man in his essence *is God,* naturally looked up to Him and referred everything to Him. They therefore attributed to the material of the body no power of sight or feeling. And so Dhritarashtra, who is *material existence,* in which thirst for its renewal inheres, is blind.

The eye cannot see nor the ear hear of themselves. In the Upanishads the pupil is asked: "What is the sight of the eye, and the hearing of the ear?" replying, that these powers reside solely with inner organs of the soul, using the material body as the means for experiencing the phenomena of material life. Without the presence of this indwelling, informing, hearing and seeing power—or being—this collection of particles now deified as *body* is dead or blind.

These philosophers were not behind our nineteenth century. Boscovitch, the Italian, Faraday, Fiske and other moderns, have concluded that we cannot even see or know the *matter* of which these bodies and the different substances about us are made up, and that the ultimate resolution is not into atoms finely divided, but into "points of dynamic force"; and therefore we cannot know a piece of iron, we only know the *phenomena* it produces. This position is an ancient Aryan one, with another added—that the real perceiver of those phenomena is the *Self.*

It is only by an acceptance of this philosophy that we will ever comprehend the facts of nature which our science is so laboriously noting and classifying. But that science ignores a large mass of phenomena well known to spiritualists here and to ascetics in Asia, because the actual existence of the Self as the final support of every phase of consciousness is denied. "The disappearance of the ascetic is a possibility." But the West denies it, while it is doubtful if even spiritists will admit that any living man can cause that phenomena known as "form" to disappear. They are, however, willing to grant that a "materialized spirit form" may disappear, or that some mediums are living who have disappeared while sitting in a chair, either

as an actual dissipation of molecules or by being covered as with a veil.[1]

In those instances the thing happened without knowledge or effort on the part of the medium, who was a passive agent. But the Eastern ascetic possessing the power of disappearing is a person who has meditated upon the real basis of what we know as "form," with the doctrine ever in view, as stated by Boscovitch and Faraday, that these phenomena are not realities, *per se,* and adding that all must be referred to the Self. And so we find Patanjali in his compilation of Yoga aphorisms stating the matter. In his 21st aphorism, Book III, he says that the ascetic being aware that form, as such, is nothing, can cause himself to disappear.[2] It is not difficult to explain this as a species of hypnotism or psychologizing performed by the ascetic. But such sort of explaining is only the modern method of getting out of a difficulty by stating it over again in new terms. Not until it is admitted that the Self eternally persists and is always unmodified, will any real knowledge be acquired by us respecting these matters. In this Patanjali is very clear in his seventeenth Aphorism, Book IV, where he says: "The modifications of the mental state are always known, because the presiding spirit is not modified."

We must admit the blindness of Dhritarashtra, as body, and that our consciousness and ability to know anything whatever of the modifications going on in the organism, are due to the "presiding spirit."

So this old, blind rajah is that part of man, which, containing the principle of thirst for existence, holds material life. The Ganges bounding his plain on one side typifies the sacred stream of spiritual life incarnated here.

At first it flows down unperceived by us, through the spiritual spheres, coming at last into what we call matter, where it manifests itself—but yet remains unseen, until at last it flows into the sea—or death—to be drawn up again by the sun—or the Karma of reincarnation. The plain is sacred because it is the "temple of the Holy Ghost." Kuru-Kshetra should then read: "The body which is acquired by Karma." So the King does not ask what this body itself has been doing, but what have the followers of material existence—that is, the entire host of lower elements in man by which he is attached to physical life—and the followers of Pandu—that is, the entire set of spiritual faculties—been doing on this sacred plain.

It follows, then, that the enumeration of generals and commanders gone into by the prime minister in reply to the King must be a catalogue of all the lower and higher faculties in man, containing also, in the names adopted, clues to powers of our being only

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1. For an instance see Olcott's **"People from the Other World,"** respecting a female medium.—W. B.

2. The Aphorism reads: "By performing Sanyama—restraint (or meditation)—about form, its power of being apprehended (by the seer's eye) being checked, and luminousness, the property of the organ of sight, having no connection with its object (that is the form), the result is the disappearance of the ascetic."—W. B.

at present dimly guessed at in the West or included in such vague terms as Brain and Mind. We find these generals given their appropriate places upon either side, and see also that they have assigned to them various distinctive weapons, which in many cases are flourished or exhibited in the preliminary movements, so that our attention may be drawn to them.

WILLIAM BREHON.

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THE SEVENFOLD DIVISION

WHY NOT CHANGE THE DESIGNATION?

MR. SINNETT'S book *Esoteric Buddhism* has done a great deal towards bringing before the West the Eastern philosophy regarding man and his constitution, but it has also served to perpetuate the use of a word that is misleading and incorrect. In that work on p. 61 he states, "Seven distinct principles are recognized by Esoteric Science as entering into the constitution of man," and then gives his scheme of division thus, The *body*, Vitality, Astral Body, Animal Soul, Human Soul, Spiritual Soul, and seventh, Spirit or Atma. Now if Spirit be, as the whole philosophy declares, in all and through all, it is erroneous to call it one of the series. This very early led to the accusation that we believed in seven distinct spirits in man. It always leads to misconception, and directly tends to preventing our understanding fully that the Atma includes, and is the substratum of, all the others. In India it caused a protracted and, at times, heated discussion between the adherents of the rigid seven-fold classification of *Esoteric Buddhism* and several learned and unlearned Hindus who supported a four-fold or five-fold division. During that debate the chief Hindu controverter, while holding to a different system, admitted the existence of 'a real esoteric seven-fold classification," which of course cannot be given to the public. Mr. Sinnett also evidently made a mistake when he said that the first mentioned division is the esoteric one.

Now it would seem that many of these misconceptions and differences could be prevented if a word were adopted and invariably used that would clearly express the idea intended to be conveyed. As the prime declaration of theosophy is that all these so-called bodies and appearances are for the purpose of enabling the ONE—the Atma—to fully comprehend nature and "bring about the aim of the soul," why not denominate all that it uses for that purpose as *vehicles?* This name is strictly in accord with all parts of the philosophy. It is in effect the same as *Upadhi,* or basis, foundation.

carrier. By its use we make no error when we say that theosophy declares there is Atma, which works with and through six *vehicles*. Strictly, the body is a vehicle for the astral body, it for the next, and so on up to Atma, which is therefore seen to be all and in all, as is clearly declared in *Bhagavad-Gita*.

This change, or to some other than "principles," should be adopted by all theosophists, for every day there is more inquiry by new minds, and theosophists themselves, indeed, need to use their words with care when dealing with such subjects. Or if greater clearness is desired, let us say that there is *one principle* which acts through *six vehicles*.

The scheme will then stand thus:

Atma (spirit), one principle, indivisible.

Its vehicles are,

Buddhi	Spiritual Soul
Manas	Human Soul
Kama Rupa	Animal Soul
Linga Sharira	Astral Body
Prana or Jiva	Vitality
Rupa	The Body

Names have power, and if we go on talking of seven principles when in truth there is but one, we are continually clouding our conception of theosophic truth.

EUSEBIO URBAN.

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THE STRUGGLE FOR EXISTENCE

THE mother of life is death. Nowhere is this truth more conspicuous than in the animal kingdom; the life of the stronger is prolonged by the lives of the weaker, and the survival of the fittest is proclaimed by the shrieks of the mangled and hapless unfit. Long has the western world sought the solution of this grim riddle propounded to her lord and master, man, by Dame Nature, the sphinx of the ages.

It has, therefore, been found necessary for the continuance of average intellectual contentment to venture some guess which shall decently dispose of this obnoxious problem, and the leading representatives of the mind of the race, proceeding by the methods of the times, have carefully labelled the riddle "The Struggle for Existence," and, having done so, are wisely refraining from further unnecessary explanations, knowing full well that their constituents,

the public, who require their thinking done for them, will gladly accept the label as a legitimate answer to the riddle, and, by frequently repeating it with knowing looks, be charmed, and in their turn charm others, with the magic of its sound, and using it as a mantric formula, banish objectors to the limbo of unpopularity.

And yet, though the why of this great struggle remains as great a mystery as ever, the attempted answer is of great value from the conciseness with which it formulates the law of the Ever Becoming. Throughout all the kingdoms it obtains, and especially in Man, the crown and synthesis of all. At this point, however, a new development takes place, and when humanity reaches the balance of its cycle of evolution, and each race and individual arrives at the turning point of Ezekiel's wheel, a new Struggle for Existence arises, and we have God and Animal fighting for existence in Man. Now, at the close of the nineteenth century, in our enormously overpopulated cities and in the accentuated individualism of modern competition, we see this deadly struggle in the white heat of its fury.

Grand, indeed, and magnificent has been the childhood of the white race in which material and intellectual progress have raced on madly side by side; witness the conquest of nearly the whole world's surface by its spirit of enterprise and adventure, rejoicing as a giant in its physical prowess, the subjugation of the henchman steam, and ever fresh triumphs over the master electricity. But the child cannot be ever a child, and the race draws nigh to its manhood; the God awakes and the Struggle for Existence begins in grim earnest.

First the units of the race, some here, some there, wake dimly to the feeling that they are not apart from the whole, they sympathize with their kind, they rejoice with them. Even in the animal the faint outlines of self-sacrifice have been shadowed forth by nature, as may be seen in the mother love of the females and the formation of gregarious communities. In inferior races, man repeats this lesson of nature, and, the animal being dominant, improves on her, but slowly; in races of higher type, however, fresh areas of generous impulse, containing the germ of self-sacrifice, are gradually developed. It must be remembered, however, that the races are here mentioned in this order merely for the convenience of tracing the development of self-sacrifice in a monad, and not according to their natural genesis. Thus far the white race, as a race, or, in other words, the average individual of the race, has developed the subtleties of his animal nature to their limit, and now comes in contact with the divine; and it is only by extending his area of interest and sympathy that the individual can expand into the divine to be at last one with universal love, the spirit of which is self-sacrifice.

From daily life we may take examples which clearly show forth the evolution of this god-like quality. We see the purely selfish man, who cares not if all rot so he have pleasure; the same man married, and an area of generosity developed, but bounded

by wife and children; in other cases, the area increased by the extension of sympathy to friends and relations; and still further increased in the case of the fanatic or bigot, religious or patriotic, who fights for sect or country, as the she-animal for her cubs, whether the cause be good or bad. And here we may mention the instruments of national passions and cunning, necessary evils; for the race, being in its youth, and very animal-like, not yet recognizing the right of self-sacrifice in the inter-relations of its constituent sub-races, requires the individual who serves his country in her wars and political schemes to reduce his moral standard to the race-level. These are types of the evolution of the animal man's affections, either in his individual development or modified by the development of the race. In most cases such types represent the mere expansion of selfishness, or, at any rate, may be traced to selfish causes, or the hope of reward. Ascending, however, in the scale of manhood, we come to those who shadow forth the latent God in man in thoughts, words, and deeds of divine self-sacrifice; the prerogative of their God-head first manifesting in acts of real charity, in pity of their suffering fellow-kind, or from an intuitional feeling of duty, the first heralding of accession to divine responsibility, and the realization of the unity of all souls. "I am my brother's keeper," is the cry of repentant Cain, and the divine summons of return to the lost Paradise. With this cry the struggle for animal existence begins to yield to the struggle for divine existence. By extending our love to all men, aye, to animals as well, we joy and sorrow with them and expand our souls toward the One that ever both sorrows and joys with all, in an eternal bliss in which the pleasure of joy and the pain of sorrow are not.

Thus, in every man the mighty battle rages, but the fortune of the fight is not alike in all—in some the animal hosts rage madly in their triumph, in a few the glorious army of the god have gained a silent victory, but in the vast majority, and especially now, at the balance of the race cycle, the battle rages fiercely, the issue still in doubt. Now, therefore, is the time to strike, and show that the battle is not fought in men alone, but in Man, and that the issue of each individual fight is inextricably bound up in that of the great battle in which the issue cannot be doubtful, for the divine is in its nature union and love, the animal discord and hate. Strike, therefore, and strike boldly! These are no idle words, nor the utopian imaginings of a dreamer, but practical truths. For in what does man differ from the natural animal? Is it not in his power of association and combination? Therefore does he live in communities, and develop responsibility. From whence spring the roots of society, if not from mutual assistance and interchange of service? And if the race offers the individual the advantages of such combination, perfected by ages of bitter experience, do not those at least who are elder sons of the race, and find themselves in the enjoyment of such organizations, owe a debt of gratitude to their parent, and in return for the fortune amassed with tears and groaning by their

forbears, repay the boon, by putting the experience of the past out to interest, and distributing the income acquired among their poorer brethren, who are equally the sons of their parent. And in this race family there are many poor, paupers physical, paupers mental, and moral paupers. How, then, shall the richer brethren help? Shower gold among the masses? Compel all to study the arts and sciences? Display the naked truth to the world? Nay, then should these poor children of the race be bond, not free! Let us, therefore, inquire into the problem.

In the evolution of all human societies we find the factor of caste; in the childhood of the race caste is regulated by birth, an heirloom from the past civilizations of older stocks. Gradually, however, the birth caste wanes before the rising money caste, and hence material possessions become the standard of worth in the individual, in that the race is then plunged most deeply in material interests and has reached its highest point of development on the material plane. But the zenith of the material is the nadir of the spiritual; the law of progress moves calmly onward with the wheel of time, and nature, who never leaps, develops a new standard of worth, the intellectual, which we see even now asserting itself in proportion to its adaptability to average comprehension and the material standard of the times, and pointing to the development of a new caste standard, to be in its turn superseded by the caste of true worth in which the spiritual development of the race will be completely established. This, however, will be the work of ages and for humanity as a whole cannot easily be quickened, for it is impossible to change the natural law of evolution, which proceeds spirally in curves that never re-enter into themselves, but ever ascend to so-called higher planes. At certain periods, however, of these cycles, a forecast or antetype is offered of the consummation, whereby an example of humanity in its perfect state is dimly shadowed forth. Such a period the white race is now entering upon, and the earnest of perfect type humanity will be given by those, whether of the money or mind caste, who, realizing the goal of evolution and capable of destroying the illusion of time, by translating the future into the present, freely extend the benefits of their caste to the pariahs of the race, and, approaching them in friendship, gain a practical knowledge of their wretchedness and endeavor to awaken the latent divinity that slumbers within.

With the sword of self-sacrifice, the rightful possession of the God-man, and with the good of humanity as their watchword, they should march against the forces of individualism and self, and, with this watchword, prove all institutions of the race, especially those fresh from the womb of time, and comparing them with this one ideal, ever asking:

"Does this or this tend to the realization of universal brotherhood?"

If it is not so, the effort should be to turn such forces as act against the stream of right progress, gently and silently into their

proper course; but if the thing makes for the common good, they should by all means and at all hazards foster the weakling and watch round its cradle with loving care. Now the path of right progress should include the amelioration of the individual, the nation, the race and humanity; and ever keeping in view the last and grandest object, the perfecting of man, should reject all apparent bettering of the individual at the expense of his neighbor. In actual life the evolution of these factors, individual, race and nation, are so intimately interblended that it would be wrong to assume any progression from one to the other; but since it is only possible to see one face of an object at a time, so is it necessary to trace the course of progress along some particular line, both for its simplification and general comprehension. With regard, then, to the individual, the great sanitary improvements which the money caste enjoys, should be extended to all; public baths and recreation grounds, free concerts and lectures provided; the museums and picture galleries thrown open at times when the worker can visit them; the formation of athletic and mutual improvement clubs among the poor encouraged. All of which reforms were easy of accomplishment if only a small portion of the enormous wealth of the country, now lying idle, were generously and self-sacrificingly expended. Unfortunately, there are few of the money caste who yet realize the latent unity of man, and the promotion of such schemes is left to those who, lacking the most potent power of the times, are unsupported, because there is no "money" in the enterprise. But could such men be found and the superfluous wealth of the country turned in such directions, how great would be the progress of the individual! Health would improve and taste develop; healthy surroundings would favor healthy thought; the sight of monuments of art and science would bring refinement and both engender self-respect.

But it may be said, if wealth is withdrawn for such purposes, work would be taken from other labor, and so the misery of the workers increased, while the advantages offered to the masses would only increase their demand for greater pleasures, and render them still more dissatisfied. It will, however, be seen that not only the same amount of labor would be required in works and institutions for the public good, but even that such undertakings, being of a plain and sober nature, would give employment to larger numbers, than money spent in finer or more luxurious labor. Nor would dissatisfaction arise among the masses as anticipated; for men large-hearted and minded enough to inaugurate such reforms would display the same spirit in all things and offer an example in private life of sober and abstemious conduct; extravagance and display would cease, so that the brilliant toilettes and luxurious habits of the money caste would no longer provoke the miserable emulation of tawdry finery and debasing vices among the pariahs; for the poor copy the rich ,and if the fashionable bars of the West End lacked patrons, the gin palaces of the slums would not drive so roaring a trade. It is the debased taste of the rich which has rendered a surfeit of

meat necessary for the maintenance of his powers in the eyes of the artisan, and so, at a price far beyond his slender resources, he adopts a diet which wastes the tissues and disquiets the system. And if the advisability of a sudden change of diet is contested, at least moderation in flesh eating should be recommended, and a proof of the possibility of maintaining one's full powers given by those who desire the physical and moral sanity of the race. Setting aside all argument drawn from not generally accredited sources, such as the codes of the great teachers of the past, and the synthesis of all experience, physical, psychic, and spiritual, we may bring into court the medical faculty, who are unanimously of the opinion that a reduced quantity of meat would improve the general health, and that many of theh common ailments are due solely to excess in the use of animal food in particular, and to overfeeding in general; while chemical analysis proves conclusively that vegetable food, especially cereals, contain nutritive qualities vastly in excess of animal.

Moreover, if the false feeling of degradation in the performance of so-called menial offices were removed by the example of the money and mind castes performing such offices themselves, or at least encouraging every invention and supporting every effort for minimizing such labor, many of the troubles which are daily taxing the resources of our housekeepers to the utmost, would be removed, and a solution to the difficult problem of the servant question arrived at; the present absurdity of domestic service would find no place, and instead of one thousand little backs bent over one thousand little kitchen ranges preparing one thousand little dinners, we should have a sane co-operative system whereby the small worries of domesticity which destroy the harmony of so many homes, would be banished.

If such sanitary measures, therefore were adopted, we should have physical and mental powers continuing into old age, instead of a general belief that fifty or sixty years terminates the average man's usefulness and there then remains nothing for him but a life of inactivity and general feebleness. Of course this applies to the average individual; for we have sufficient instances of mental giants who continue their labors till the closing hours of life; these, however, intuitively or naturally practice moderation and plainness in eating, and often give striking proofs of extraordinary abstemiousness.

If, then, such moderation of private life was practiced by the accredited leaders of society, no inducement to excess would offer itself to their followers; or even if the animal still rioted in the masses, it would not be shamefully encouraged in its madness by the excesses of respectability.

Thus the necessary physical requirements of all classes would be reduced to a level, and a basis obtained on which to build a firm fabric of national progress towards the realization of human unity. Meantime the mental evolution of all classes would also make vast strides, and the impulses given to study and the development of

artistic tastes would bring the real genius of the nation to the front and not confine the recruiting of professions to the money caste, irrespective of individual capacity. The present false standard of taste would fall out of date as completely as the wonderful cottage ornaments of the near past, and neatness in private decoration would, by harmonious surroundings, induce a harmony of thought and feeling. Who, for instance, could indite a poem or work of inspiration in an over-ornamented drawingroom of the modern style, with its heterogeneous and multicolored collection of *bric-a-brac* and trifles? But with harmonious surroundings and following such a mode of life, the individual would develop within him the larger instincts of his nature, and the flower of self-sacrifice, then finding a congenial soil, would blossom in the hearts of the many and thus, destroying all narrowness of judgment and begetting an ever-widening interest in the general welfare, would develop new social organizations and institutions; the tone of the nation would be elevated and true worth become the standard of judgment among its citizens.

Moreover, seeing that we have already proof of such an ideal being dimly sensed in all nations of the white race in the increasing discontent of nearly all classes with the existing state of affairs, no nation would stand alone in this, but the wave of progress would sweep simultaneously through all the sub-races of the race and beget a general desire to establish healthy relationships between nations and to foster every effort to unite the larger units of the race into one harmonious whole. Further, a belief in the essential unity of all souls would create stronger dissatisfaction with the existing state of social relations between the sexes, the potentialities of woman would be studied and opportunity given for that development which has previously been denied to womankind. Plain justice would demand the same ostracism of male harlots which is now meted out with so much severity to the female sex alone, and either the same leniency extended to women as is now given to men, or the higher moral standard and wisdom of awakened humanity, would compel the supply in harlotry to cease by the extinction of the demand. To prepare, therefore, a ground in which this consummation could be achieved, it would be necessary to extend the full benefits of intellectual training to women; to encourage and advocate the necessity of athletic exercises for girls and to provide for the same in the schools of the state; to jealously guard the health of the women working classes by sanitary improvements in all manufactories and labor establishments, and to kill out the evil of over-long hours of sedentary occupation in vitiated atmospheres. Moreover, it should be made possible for women in the position of the present daughters of the lower middle classes and of parents with limited incomes to follow a calling in life, instead of being forced, against their wills and finer instincts, into the matrimonial market, to gain their bread and cheese at the price of discontented motherhood.

No doubt the establishment of international leagues for mutual

help and on a basis other than that of self interest will, at the present time, appear to the majority the acme of folly; but when the race has, in its social institutions, given valid proof of the efficacy of the method, the change of base becomes a possibility. The spread of education and the ability to study original authorities and to get at facts at first hand would rapidly clear away the clouds of national and sectarian prejudice, and the birth of the God within would render it impossible to poison the young minds of the race by inoculating them with the virus of dogmatism and of past national pride and passion as treasured in the orthodox theological and historical text-books of the times; the past triumphs of the animal in individual nations would be regarded merely as the obscuration of the spiritual and yet so ordered in the economy of nature that the sun of humanity should finally shine forth more gloriously in contrast to the darkness of the past. Thus the necessity for keeping up large armies and fleets would cease, and the enormous wealth so saved could be turned into channels of national improvement, thus pointing the way for the desertion of national forces from the ranks of the animal to the standard of the divine.

It would be long to trace, even roughly, the possibilities of international co-operation which, in its turn, would be extended to racial co-operation of which the potentialities almost surpass description and reach that consummation of which the Theosophical Society has planted the first openly conscious germ, in endeavoring to form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste or color; what the potentialities of this glorious humanity may be, none but the student of the Science of Life can dream, as he alone can sense the labors of the Eldest Brothers of the Race for their poorer brethren.

Let us then, aspiring to the divine, now and within, fight down the animal, that so we may be enabled to tell friend from foe in the greater battle, and, awakened by the cry, "Thou art thy brother's keeper," gird on shield and buckler for the cause of the divine Unity of Humanity in the struggle for existence.

PHILANTHROPOS.

(The foregoing article was first published by Madame Blavatsky in *Lucifer* for April, 1889.)

PERSONALITIES

IT cannot be said that the members of the Theosophical Society are yet free from the trouble which the study of and delight in personalities are always sure to bring about. We should not be the imperfect human beings that we know we are, had we reached such perfection. But surely some effect ought to be produced upon all earnest members in this direction by the philosophy

they study, as well as from a sincere attempt to carry out the objects of the organization.

Looking into the rules laid down for the pledged disciples, there is to be met an absolute prohibition against their talking to each other either about what happens to them, or the experiences they are having, or the progress they are making. With them there are two reasons for this, one the tendency to make trouble, and the other that vanity is certain to follow upon one's talking much to others about what he has done or experienced in the theosophical field of investigation, especially if there have been any abnormal phases to it. Long experience has shown that for the beginner vanity is a most insidious foe lurking everywhere, and which is as likely to attack the earnest as those who are neither earnest nor sincere, and its immediate action is to throw a veil over the mental sight, making things appear to be what they are not, tending to make the victim centre more and more in himself and away from that tolerance for and union with others which it is the aim of theosophical study to bring about.

The civil law has always held that there is a wide distinction between a discussion or criticism of a person's work and of that person himself. It is permitted to say as much as one pleases regarding or against what another has said or written, but the moment the individual is taken up for consideration we have to be careful not to commit libel or be guilty of slander. In the theosophical life this excellent rule should be extended so that there could be no criticism of persons, no matter how much is said about their writings or the ideas they give out; and, in addition, another rule well to observe is to avoid as much as possible the retailing of what may be called gossip about the doings and goings to and fro of other members.

All those who are personally acquainted with H. P. Blavatsky and who have not been blinded by their devotion to personalities know that during all the years she has worked in the Society her constant goal has been to so educate those who were willing to listen that they might be able to think for themselves upon all points and not to be led away by the personality of any leader or writer. Many have thought that in the Society her word is law, but no one denies this more than herself, she always insisting that we must accept and believe only that which we have decided is true after a careful study. Here the mistake should not be made of supposing that because one is told to have regard for what she says, therefore he is believing on her authority in place of accepting an idea from its inherent truth. Others again, carried in the opposite direction by their very fear of relying upon any person, have thought it right as a general rule to oppose whatever she says. But this is as great a mistake as the other. Respect for a leader of thought means that, as we have come to have belief in the general soundness of that leader's views, so when any come from that source we naturally give them more consideration than those uttered by persons of small

repute and known paucity of knowledge. This readiness to give attention to a leader's views is not belief in any idea because such and such a person has put it forth, but solely a natural protection against waste of time in analyzing worthless notions.

I have known a great many of the theosophists who were prominent in the Society's work in India in its early history, and have been privileged to meet many more in England and be present at several so-called crises in our progress, and have noticed that in almost every case the whole trouble has been never about ideas but always about persons. Persons may foolishly think that either they or others may rule the world or some small section of it, but as fixed as fate is it that never persons but always "ideas rule the world." Persons are transitory, moving over the field of mortal view for a few brief years and then disappearing forever, but ideas persist through all these changes, and rule the different personalities as they flit out from the unknown into the objective sky and plunge soon again into the darkness of the beyond. So long as there remain in our ranks the devotees of the personal, just so long will we have to struggle, but as soon as we flee from all consideration of persons the entire Society will escape into the free upper air where every effort will have its perfect work.

A. P. RIL.

Bangkok, June, 1890.

(The foregoing article was first printed by Mr. Judge in *The Path* for September, 1890.)

TO BE REMEMBERED BY THEOSOPHISTS

KARMA. Karma is not a person nor a collection of conscious powers. It is not merely retribution, for it is also reward, help from others and to our fellows.

We have no right to decide that we will not "interfere" with the Karma of others who may need help. As we are ignorant of the exact working of Karma in each case, and are not ourselves above Karmic bonds, we are really not able to "interfere," and to speak of doing so is conceit and assumption. The only persons who can interfere in Karma are adepts, who have reached to perfect knowledge, and when interference in Karma is referred to, it is in respect to these beings.

It is said that Karma is created or comes into existence by action, but it is not well enough understood that *action* means not only the definite conscious acts of life, but also all and each, the smallest acts, conscious or unconscious, automatic or otherwise.

Therefore it is said in the Hindu books that the sleeping body of man creates Karma—by its breathing. For, when we breathe, some lives of minute beings are extinguished, and we in order to live ourselves have to bear that small portion of Karma.

The Karma produced by thought is more potent than that from act. Acts are really dead thoughts, for they are the expression on the mortal plane of thought, and while the Karma of some acts may be very small and soon wiped out, the thought behind it may be so strong and deep that it will affect the soul for more than one life.

SEVENFOLD CONSTITUTION OF MAN. It is a philosophical and substantial error to say that there are seven principles which include *Atma* as one. There can be only one *Atma,* indivisible and present in each so-called principle, high and low. Hence it is the whole. It is more correct to say that one spirit manifests itself by means of six vehicles.

THE ILLUSION OF "I" AND "MY." There is no greater illusion than that which leads us to say "my Karma," "my spirit." No being on earth has *his* spirit separate from others, nor any Karma disassociated from the Karma of his race, nation, and Humanity. Remember these words from a letter to the U. S. Convention 1889, "Your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. * * There is no happiness for one who is ever thinking of self and forgetting all other selves." And the *Bhagavad Gita* says that only he knows indeed who sees that there is but one Kshetrajna or knower in all the different bodies of creatures. Are theosophists afraid to lose their miserable personal selves in the great unknown one?

AUGUST WALDERSEE.

(The foregoing article was first printed by Mr. Judge in *The Path* for October, 1890.)

SHALL WE TEACH CLAIRVOYANCE?

A NOTE OF WARNING.

MY attention has been arrested by the address delivered in the Adyar course by Dr. Daly and reported in the September *Theosophist.* It is entitled "Clairvoyance."

Coming out in the Adyar course, it has a certain flavor of authority which will appeal to many members of the Society and may cause them to adopt the suggestions for practice given in the latter part of the address. Yet at the same time it is very true that the Theosophical Society is not responsible for the utterances of members in their private capacity.

The fact that clairvoyance is a power sought after by many persons cannot be disputed, but the questions, Is it well to try to develop clairvoyance? and, Shall we teach it? have not yet been definitely decided. Hence I may be permitted to give my views upon them.

At the outset I desire to declare my personal attitude on these questions and my beliefs as to facts. In using the term "clairvoyance" I intend to include in it all clear perception on that plane.

1. I have for many years been convinced by proofs furnished by others and from personal experience that clairvoyance is a power belonging to man's inner nature; and also that it is possessed by the animal kingdom.

2. This faculty is either inherited or educed by practise.

3. Those who have it by birth are generally physically diseased or nervously deranged. The cases where clairvoyance is shown by a perfectly healthy and well-balanced person are rare.

4. The records of spiritualism for over forty years in America conclusively prove that clairvoyance cannot be safely sought after by persons who have no competent guide; that its pursuit has done harm; and that almost every medium to whom one puts the question "Am I able to develop clairvoyance?" will reply "Yes."

5. There are no competent guides in this pursuit to be found here or in Europe who are willing to teach one how to acquire it without danger.

6. The qualifications such a guide should possess render the finding of one difficult if not impossible. They are: the power to look within and see clearly the whole inner nature of the student; a complete knowledge of all the planes upon which clairvoyance acts, including knowledge of the source, the meaning, and the effect of all that is perceived by the clairvoyant; and last, but not least, the power to stop at will the exercise of the power. Evidently these requirements call for an adept.

Who are the teachers of clairvoyance, and those who advise that it be practised? In the main, the first are mediums, and any investigator knows how little they know. Every one of them differs from every other in his powers. The majority have only one sort of clairvoyance; here and there are some who combine, at most, three classes of the faculty. Not a single one is able to mentally see behind the image or idea perceived, and cannot say in a given case whether the image seen is the object itself or the result of a thought from another mind. For in these planes of perception the thoughts of men become as objective as material objects are to our human eyes. It is true that a clairvoyant can tell you that what is being thus perceived is not apprehended by the physical eye, but beyond that he cannot go. Of this I have had hundreds of examples. In 99 out of 100 instances the seer mistook the thought from another mind for a clairvoyant perception of a living person or physical object.

The seers of whom I speak see always according to their inner tendency, which is governed by subtle laws of heredity which are wholly unknown to scientific men and much more to mediums and seers. One will only reach the symbolic plane; another that which is known to occultists as the positive side of sound; another to the negative or positive aspects of the epidermis and its emanations; and so on through innumerable layer after layer of clairvoyance and octave after octave of vibrations. They all know but the little they have experienced, and for any other person to seek to develop the power is dangerous. The philosophy of it all, the laws that cause the image to appear and disappear, are *terra incognita.*

The occult septenary scheme in nature with all its modifications produces multiple effects, and no mere clairvoyant is able to see the truth that underlies the simplest instance of clairvoyant perception. If a man moves from one chair to another, immediately hundreds of possibilities arise for the clairvoyant eye, and he alone who is a highly trained and philosophical seer—an adept, in short—can combine them all so as to arrive at true clear-perception. In the simple act described almost all the centres of force in the moving being go into operation, and each one produces its own peculiar effect in the astral light. At once the motion made and thoughts aroused elicit their own sound, color, motion in ether, amount of etheric light, symbolic picture, disturbance of elemental forces, and so on through the great catalogue. Did but one wink his eye, the same effects follow in due order. And the seer can perceive but that which attunes itself to his own development and personal peculiarities, all limited in force and degree.

What, may I ask, do clairvoyants know of the law of prevention or encrustation which is acting always with many people? Nothing, absolutely nothing. How do they explain those cases where, try as they will, they cannot see anything whatever regarding certain things? Judging from human nature and the sordidness of many schools of clairvoyance, are we not safe in affirming that if there were any real or reliable clairvoyance about us nowadays among those who offer to teach it or take pay for it, long ago fortunes would have been made by them, banks despoiled, lost articles found, and friends more often reunited? Admitting that there have been sporadic instances of success on these lines, does not the exception prove that true clairvoyance is not understood or likely to be?

But what shall theosophists do? Stop all attempts at clairvoyance. And why? Because it leads them slowly but surely—almost beyond recall—into an interior and exterior passive state where the will is gradually overpowered and they are at last in the power of the demons who lurk around the threshold of our consciousness. Above all, follow no advice to "sit for development." Madness lies that way. The feathery touches which come upon the skin while trying these experiments are said by mediums to be the gentle touches of "the spirits." But they are not. They are caused by the ethereal fluids from within us making their

way out through the skin and thus producing the illusion of a touch. When enough has gone out, then the victim is gradually getting negative, the future prey for spooks and will-o'-the-wisp images.

"But *what,*" they say, "shall we pursue and study?" Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives, and—practice altruism.

WILLIAM Q. JUDGE.

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THE SKIN OF THE EARTH

THE cold materialism of the 19th century paralyzes sentiment and kills mysticism. Thus it commits a double crime, in robbing man and preventing many classes of sentient beings from progressing up the ladder that leads from earth to heaven. So in telling these tales I feel sheltered behind the shield of the editor of the magazine for which I write, for, were I to be known as believing that any beings whatever other than man are affected by the mental negations of the century, my life would soon become a burden. This age is so full of ignorance that it sees not and cares nothing for the groans that are rolling among the caverns of mother earth fathoms deep below its surface. Nor will it care until its contempt for what it calls superstition shall have caused its ruin, and then—another age will have risen and other men have come.

It was not so in our Sacred Island cycles ago. Then what we call superstition was knowledge that has now been replaced by impudent scorn for aught save the empiric classification of a few facts; a heritage of glory given up for a mere statement of the limits of our ignorance. But I will plunge into the past and forget the present hour.

Seven months had rolled away since the time when, standing in the picture gallery, I had seen the simulacrum of a dear friend blacken and disappear, and now on the morning of the day when I was to pass by the mountain of the diamond, the news was brought to me how he had fallen faithless to his trust, overcome by vanity with its dark companion, doubt.

So, at the appointed hour I waited for the messenger. Once again the white moonbeams shone into the room and, revealing the monthly dial curiously wrought into the floor and walls by a chemical art that allowed nothing to be revealed save by moonlight after the 14th day of her course, told me in a language pale and cold that this was the 17th day. I stood and watched the dial, fascinated by the

symbols that crept out with the silvery light, although for years I had seen the same thing every month. But now as I looked some new combination of our ancient magic was revealed. Every now and then clouds seem to roll across the floor, while on them rested the earth itself. This I had never seen before. Seven times it rolled by, and then I felt that near me stood the silent messenger. Turning, I saw him just as he stood when he called me to the gallery.

"Do you not know this picture?" said he. "No. All is dark to me."

"It is the sign that you are to come to the earth's hall beyond the gallery. Look again closely at that rolling ball upon the clouds, and tell me what you see."

These words seem to come not from the man's lips, but from all about him, as if the air was full of sound. But obeying the direction I gazed at the picture and saw that the surface of the mystic globe was moving, and then that myriads of small creatures were coming through it.

"It is time," said the sounds from all about the impassive being. "That is the signal. We will go." And he turned away.

I followed while he led me up to the building and through the gallery of tell-tale pictures where still in the silence the faces changed and the soft music sounded. I would have lingered there to see those magic pictures, but a cord seemed to draw me after my guide. As we approached the other end of the gallery nothing was visible to the eye save a blank wall, but the messenger passed through it and disappeared. Afraid to stop, unable to resist the drawing of the invisible cord, I walked against the wall. One short moment of suspense and with my breath held I had passed through it; it was but a cloud, or a vapor—and I was on the other side. Turning expecting to still see through that immaterial wall, I found that it was impervious to the sight, and then the cord that drew me slackened, for my guide had stopped. Stepping up to the wall, my outstretched fingers went through it, or rather disappeared within it, for they felt no sensation. Then the messenger's voice said:

"Such is the skin of the Earth to those who live below it." With these words he walked on again through a door of a large room into which I followed. Here a faint but oppressive smell of earth filled all the space, and, standing just inside the door-way, now closed by a noiselessly moving door, I saw that the whole place save where we stood was moving, as if the great globe were here seen revolving upon its axis and all its motions felt.

As I gazed the surface of the revolving mass was seen to be covered with circling hosts of small creatures whose movements caused the revolutions, and all at once it seemed as if the moving body became transparent, and within was filled with the same creatures. They were constantly coming from the surface and moving to the center along well-defined paths. Here was the whole globe represented in forcible miniature, and these creatures within and upon it of their own nature moved it, guided by some mysterious

Being whose presence was only revealed by beams of light. Nor could the others see him, but his silent directions were carried out.

These little beings were of every color and form; some wore an appearance similar to that of man himself, others appeared like star blossoms of the sea, their pure tints waxing and waning as they throbbed with an interior pulse of light. Whatever their shapes, these seemed evanescent, translucent, and easily dissipated; in their real essence the creatures were centres of energy, a nucleolus around which light condensed, now in this form, now in that, with constant progression of type and form. Some were more swift and harmonious in their movements than others, and these I understood were the more progressed in the scale of Being. Such had a larger orbit and satellites circled about them. Of such systems the place was full, and all owned obedience to the subtle and interior Power which I could not discern. Each system existed for the service of all the rest; each complemented and sustained the others as they swept onward in a harmony that was labor and love. Their object seemed twofold; they assisted in maintaining the revolutions of the earth upon its axis and in guiding it in its orbit. They also grew through the ever-increasing swiftness of their own motions into greater splendor and brightness approaching greater intelligence, coming ever nearer to self-conscious reason and love, and, as they grew, stimulated the latent spark in the metals and all the underworld growth as the lambent touch of flame awakens flame.

.Guided by the Unseen Power in their automatic obedience (for to obey was their nature), there were some who by the greatness of their own momentum and the ferment of new forces attracted and gathering about them, seemed upon the point of bursting into some fuller expansion, some higher state of intelligence and life, but they were withheld by something that was not the Power guiding them. Looking closer, I saw that an antagonistic influence was at work in the place.

The orbit of many of these docile and beautiful creatures included a passage to and fro through the mystic wall. Their duties were upon the earth as well as beneath its surface; faithful fulfilment of these functions comprised an evolution into higher service and a higher form. The malign influence often prevented this. It seemed like a dark mist full of noxious vapor that deadened while it chilled. As the clouds rolled into the hall their wreaths assumed now this shape and now that, changeful and lurid suggestions of hatred, lust, and pride. Many of the creatures coming in contact with these had that influence stamped upon their sensitive spheres, giving them the horrid likeness which they were powerless to shake off, and thus becoming servants of the baleful mist itself with altered and discordant motions. Others were paralyzed with the chill contact. Others were so taxed to make up for the partial suspension of their fellows' activity that their work was unsteady and their orbital revolutions checked. But still the whole throng swung on like some splendid creation, paling, glowing, throbbing, pausing, a

huge iridescent heart scintillating, singing through the gloom. Here the mist was beaten back by greater efforts that jarred the harmony; there it gathered, condensed, and in its vile embrace swept in bright systems, stifling their motions, then leaving them paralyzed where they fell, while it crawled on to fresh victims. And all through this strange picture and wonderful battle I could see the dim, cloud-like shapes of cities inhabited by the men of earth, my fellows, and also the rivers, mountains, and trees of the globe.

In my mind the query rose, "Why do the earth-cities look like dreams?"

And there upon the wall flashed out this sentence, while its meaning sounded in every letter:

"When you are being shown the elemental beings the men of your earth and their cities appear as clouds because it is not to them that your mind is directed. Look yet again!"

I saw that the evil mist had gathered strength in one part of the place, and had destroyed the harmony and swiftness of so many of the little beings that the great circling globe was moving off its axis, circling more and more, so that I knew upon whatever earth this happened great changes would occur, and that in the path of the mist there would sweep over man epidemics of disease and crime. Horrified at such impending calamities I sought for an answer and looked toward my guide. As I did so he disappeared, and upon the wall his voice seemed to paint itself in living letters that themselves gave out a sound.

"It is the thoughts of men." I hid my face, appalled at owning such a heritage, and when I looked again great jets spurted through the Skin of the Earth, thoughts spouting and pouring out in miasmatic streams.

I would have asked much more, but again from some vast distance came the tones of the deep bronze bell; a shower of earth's blossoms fell about me; I had passed the wall; my guide was gone; and I was alone in my own room reflecting on what I had seen.

BRYAN KINNAVAN.

(The foregoing article was first printed by Mr. Judge in *The Path* for October, 1889.)

Understanding this great lord the Self, bodiless in bodies, stable among unstable, the wise man cannot grieve. This Self is not to be gained by speaking of it, nor by ingenuity, nor by much hearing. Whom this chooses, by him it is gained, and the Self chooses his form as its own.—*From the Upanishads.*

The term "knowledge" as used here implies full identification of the mind, for any length of time, with whatever object or subject it is directed to.—*Yoga Aphorisms of Patanjali.*

RESPONSIBILITY FOR RIGHT AND WRONG ACTION

Look not mournfully into the Past. It comes not back again. Wisely improve the present. It is thine. Go forth to meet the shadowy Future, without fear, and with a manly heart.—**Hyperion.**

A FUNDAMENTAL teaching of Theosophy is man's responsibility to himself alone for his actions, good, bad or indifferent. It is at once a wise and truthful teaching, and calculated to inspire one with lofty thoughts and higher aspirations. It presupposes a positive knowledge on the part of man of the difference between good and evil in their relative capacities. Even the lower strata of humanity, surrounded by every form of vice and wickedness, *know* from observation and intuition that there is a higher degree or form of life on the plane of humanity, although they may choose to walk in the path of animalism and wrong-doing. The dulled life they lead is theirs from choice; it cannot be said, however, that by a superhuman effort the criminal, the debauchee, or the self-imposed outcast from society may not lift himself by degrees from his low station to one of truth, refinement, and spirituality.

Because of the teachings of Theosophy on this point, Theosophists are, perhaps more than any others, unusually receptive to the voice of the Higher Self. The study of Theosophy is well calculated to lend to the individual an enlargement of comprehension in respect of humanity that is unattainable through any other process of reasoning. Individual opinion as to what is right and what is wrong will ever be the rule, and the *intention* the guide of judgment. A man may, with the hope of future reward, do right; a man may, because of some apparent timely advantage of right over wrong, do right; or he may be a passive doer of right for the sake of appearances and because right action is reputable and the aim of the majority. But the Theosophist, provided always that he is consistent, will look upon the question of right and wrong from a higher standpoint,—from the standpoint of Universal Brotherhood. For the good of humanity; for an example; because right is right, not because it is customary, will the Theosophist walk in the higher round.

Now, because of this teaching of responsibility, the idea arises of a still equally important phase of the question, and that is, every man is a law unto himself. Taken as it stands, this conception is, it must be admitted, startling; but it is nevertheless true. The laws of Karma and reincarnation demonstrate its truthfulness:

"* * * * each man's life
The outcome of his former living is;
The bygone wrongs bring forth sorrows and woes,
The bygone right breeds bliss.

That which ye sow ye reap. See yonder fields!
The sesamum was sesamum, the corn
Was corn. The silence and the darkness knew!
So is a man's fate born.

He cometh, reaper of the things he sowed,
Sesamum, corn, so much cast in past birth;
And so much weed and poison—stuff, which mar
Him and the aching earth.

If he shall labor rightly, rooting these,
And planting wholesome seedlings where they grew,
Fruitful and fair and clean the ground shall be,
And rich the harvest due.

If he who liveth, learning whence woe springs,
Enduring patiently, striving to pay
His utmost debt for ancient evils done
In Love and Truth alway;

If making none to lack, he thoroughly purge
The lie and lust of self forth from his blood;
Suffering all meekly, rendering for offense
Nothing but grace and good;

If he shall day by day dwell merciful,
Holy and just and kind and true; and rend
Desire from whence it clings with bleeding roots,
Till love of life have end:

He—dying—leaveth as the sum of him
A life-count closed, whose ills are dead and quit,
Whose good is quick and mighty, far and near,
So that fruits follow it."1.

To draw a line of demarcation between right and wrong will not be a difficult task for the student of theosophy; and if the faculty of closely distinguishing the spurious from the true is latent in the student, the still smoking ember may be set aflame by a touch from the torch of Karma. The doer of good for the sake of good itself—he who sees wherein good may be evolved from presumptive evil, for the two are at times closely allied); he who, for the sake of the good that is embedded therein, walks boldly into the monster's lair, caring nothing for physical or mental scars and unheeding the scoffings of the super-holy in order to extract the true and put away the false, is surely working on the Theosophic plane.

When men are led to a conception of responsibility to self, when men come to see *by the light of future events* that he who sows shall surely reap—not a vicarious reward or punishment, but—a just proportion of praise or blame consistent with his present life, then will come *to him* the crowning day of theosophic effort. When the millions of rich and poor realize that man is *a law unto himself* in respect of spiritual things, then will Universal Brotherhood become a universal factor in the mundane sphere.

But the world moves. The progress of the past few years in the theosophic arena shows sense of increase an hundred fold before the cycle is ended. Man's spiritual nature is slowly but surely developing in a degree in proportion to the development of the race.

1. The Light of Asia.

It is with no pessimistic eye that the members of the Theosophical Society need view the future. Theosophy is an accepted fact, and the practice of altruism is forming a light in the background that will eventually envelop humanity in one grand brotherhood for the glorification of good and the deification of man. EXETER.

(The foregoing article was first printed by Mr. Judge in *The Path* for April, 1890.)

TWO LOST KEYS

THE BHAGAVAD-GITA—THE ZODIAC.

IT has never been admitted by orientalists that there existed a key to the *Bhagavad-Gita,* other than a knowledge of the Sanscrit language in which it is written. Hence our European translators of the poem have given but its philosophical aspect.

But it is believed by many students of theosophy—among them such an authority as H. P. Blavatsky—that there are several keys to the noble poem, and that they have been for the time lost to the world. There has been no loss of them in the absolute sense, since they are preserved intact in many rolls and books made of polished stones hidden and guarded in certain underground temples in the East, the location of which would not be divulged by those who know. No search has been made by the profane for these wonderful books, because there is no belief in their existence; and for the sincere student who can project his mental sight in the right direction there is no need for such discovery of the mere outward form in which those keys are kept.

There is also a key for the Zodiac. The modern astrologers and astronomers have lifted up their puny voices to declare regarding the probable origin of the Zodiac, giving a very commonplace explanation, and some going so far as to speak of the supposed author of it, not that they have named him or given him a distinct place in history, but only referred to the unknown *individual.* It is very much to be doubted if these modern star-gazers would have been able to construct anything whatever in the way of a Zodiac, had they not had this immemorial arrangement of signs ready to hand.

The *Bhagavad-Gita* and the Zodiac, while differing so much from each other in that the one is a book and the other the sun's path in the heavens, are two great storehouses of knowledge which may be construed after the same method. It is very true that the former is now in book shape, but that is only because the necessities of study under conditions which have prevailed for some thousands of years require it, but it exists in the ideal world imbedded in the evolutionary history of the human race. Were all copies of it destroyed tomorrow, the materials for their reconstruction are near

at hand and could be regathered by those sages who know the realities underlying all appearances. And in the same way the Zodiac could be made over again by the same sages—not, however, by our modern astronomers. The latter, no doubt, would be able to construct a path of the sun with certain classifications of stars thereon, but it would not be the Zodiac; it would bear but little relation to the great cosmic and microcosmic periods and events which that path really has. They would not apply it as it is found used in old and new almanacs to the individual human being, for they do not know that it can in any way be so connected, since their system hardly admits any actual sympathy between man and the Zodiac, not yet having come to know that man is himself a Zodiacal highway through which his own particular sun makes a circuit.

Considering how laughable in the eyes of the highly educated scientific person of today the singular figures and arrangement of the Zodiac are, it is strange that they have not long ago abolished it all. But they seem unable to do so. For some mysterious reason the almanacs still contain the old signs, and the moon's periods continue to be referred to these ancient figures. Indeed, modern astronomers still use the old symbology, and give to each new asteroid a symbol precisely in line with the ancient zodiacal marks so familiar to us. They could not abolish them, were the effort to be made.

The student of the *Bhagavad-Gita* soon begins to feel that there is somewhere a key to the poem, something that will open up clearly the vague thoughts of greater meanings which constantly rise in his mind. After a while he is able to see that in a philosophical and devotional sense the verses are full of meaning, but under it all there runs a deep suggestiveness of some other and grander sweep for its words. This is what the lost key will reveal.

But who has that key or where it is hidden is not yet revealed, for it is said by those who know the Brotherhood that man is not yet in the mass ready for the full explanation to be put into his hands. For the present it is enough for the student to study the path to devotion, which, when found, will lead to that belonging to knowledge.

And so of the Zodiac. As our acquaintance, through devotion and endeavor, with the journey of our own sun through our own human zodiac grows better, we will learn the meaning of the great pilgrimage of the earthly luminary. For it is impossible in this study to learn a little of ourselves without knowing more of the great system of which we are a copy.

> For Atman is the sun,
> The moon also it is;
> And the whole collection of stars
> Is contained within it.

WILLIAM BREHON, F. T. S.

(The foregoing article was first printed by Mr. Judge in *The Path* for August, 1890.)

HYPNOTISM—MESMERISM

SCIENCE TAKES A STEP

THE encyclopædias are not yet out of print which have classed mesmerism among the foolish superstitions of the ignorant played upon for profit by the quick-witted impostor, nor are the learned doctors dead who have published articles in support of the encyclopædias, yet today the most eminent physicians in Europe declare that Mesmer was right and that mesmerism is not a superstition, but it is necessary for reputations to adopt a new name,—so mesmerism is rechristened Hypnotism. In this way those doctors who laughed at and derided what has long been known to the common people may now learnedly discuss phenomena which some years ago they ignored under its old name. In the March number of *Scribner* Dr. William James writes upon this subject under the name of the "Hidden Self," and the April *Forum* admits an article by the eminent Dr. Charcot upon "Hypnotism and Crime."

This step, though taken late, is in the right direction. But the eminent physicians who make this advance cannot claim to be the leaders of the people, for the latter have for generations known quite as much about the matter as the licensed practitioners, except that they used no high-sounding name to call it by. It is well known to many members of the Theosophical Society that there are perhaps thousands of people in the United States who forty years ago pursued the same investigations and made similar experiments to those of Dr. Charcot and others. In the year 1850 a certain Dr. J. B. Dods gave lectures about the country and taught what he called *Electrical Psychology*. This was then so well known that it attracted the attention of certain U. S. Senators, among them Daniel Webster, John P. Hale, Theodore Rush, Sam Houston, Henry Clay and others, who invited Dr. Dods to lecture before them in Washington. He delivered his Lecture, went on with his experiments and published a series of lectures upon the subject. In these are to be found, together with other things, the directions so loudly proclaimed and appropriated now by physicians who would have hooted at Dr. Dods. And even on the point of the necessity of precaution and of keeping hypnotism out of the hands of unprincipled persons, Dods was not silent. In 1850 he said in his Introduction that, although he had taught more than one thousand individuals, whom he had put under solemn pledge not to reveal his methods to impure or immoral persons, yet some were so unprincipled as to violate their pledge and hawk the "science" about everywhere.

Dr. Charcot in the April *Forum* pleads for legislation that will prevent just such unprincipled persons from dealing with subjects, not solely on the ground that crime may be easily and safely committed with the aid of hypnotism, but rather that sensitive persons may be protected from the recurrence of hysteria or catalepsy, and ventures the opinion that crime will probably not find any aid or safeguard in hypnotism. While we thoroughly agree with Dr. Charcot as to the need for placing safeguards around this budding science, it is from a conviction that crime can be aided and hidden by the use of such a practice, and is today thus aided and hidden. We do not care to commit hypnotism solely to the doctors, as he asks, just for their sake, but we would wish to place restrictions upon even those gentlemen, and to limit the number of them who may be allowed to use it.

The chief value to the Theosophist of this new step of the schools is not, however, in the likelihood that rules and methods may be published, but that before a long time the erstwhile materialist who can be convinced of a fact only when an Academy endorses it will be the more easily convinced that there is a soul. In the March *Scribner* article above spoken of, we have a public admission that the facts of hypnotism prove a Hidden Self. Dr. Charcot does not go as far as this, but the variety and peculiarly occult character of numerous facts daily brought to light by other investigators will raise such a mountain of proof that hardly any one will be able to overcome it or deny its weight. Once they begin to admit a Hidden Self—using, indeed, the very words long adopted by many Theosophists and constantly found in the ancient Upanishads, they allow the entering wedge. And so not long to wait have we for the fulfilment of the prediction of H. P. Blavatsky made in *Isis Unveiled* and repeated in the *Secret Doctrine*, "* * * * * and dead facts and events deliberately drowned in the sea of modern scepticism will ascend once more and reappear upon the surface."

RODRIGUEZ UNDIANO.

(The foregoing article was first printed by Mr. Judge in *The Path* for May, 1890.)

True Knowledge is of Spirit and in Spirit alone, and cannot be acquired in any other way except through the region of the higher mind, the only plane from which we can penetrate into the depths of the all-pervading Absoluteness.—*The Secret Doctrine.*

Those of us who think knowledge can be acquired without pursuing the path of love mistake. The soul is aware of what it requires. It demands altruism, and so long as that is absent, so long will mere intellectual study lead to nothing.—William Q. Judge.

CONVERSATIONS ON OCCULTISM

Student.—A materialist stated to me as his opinion that all that is said about mantrams is mere sentimental theorizing, and while it may be true that certain words affect people, the sole reason is that they embody ideas distasteful or pleasant to the hearers, but that the mere sounds, as such, have no effect whatever, and as to either words or sounds affecting animals he denied it altogether. Of course he would not take elementals into account at all, as their existence is impossible for him.

Sage.—This position is quite natural in these days. There has been so much materialization of thought, and the real scientific attitude of leading minds in different branches of investigation has been so greatly misunderstood by those who think they follow the example of the scientific men, that most people in the West are afraid to admit anything beyond what may be apprehended by the five senses. The man you speak of is one of that always numerous class who adopt as fixed and unalterable general laws laid down from time to time by well known *savants,* forgetting that the latter constantly change and advance from point to point.

Student.—Do you think, then, that the scientific world will one day admit much that is known to Occultists?

Sage.—Yes, it will. The genuine Scientist is always in that attitude which permits him to admit things proven. He may seem to you often to be obstinate and blind, but in fact he is proceeding slowly to the truth,—too slowly, perhaps, for you, yet not in the position of knowing all. It is the veneered scientist who swears by the published results of the work of leading men as being the last word, while, at the very moment he is doing so, his authority may have made notes or prepared new theories tending to greatly broaden and advance the last utterance. It is only when the dogmatism of a priest backed up by law declares that a discovery is opposed to the revealed word of his god, that we may fear. That day is gone for a long time to come, and we need expect no more scenes like that in which Galileo took part. But among the materialistic minds to whom you referred, there is a good deal of that old spirit left, only that the "revealed word of God" has become the utterances of our scientific leaders.

Student.—I have observed that within even the last quarter of a century. About ten years ago many well-known men laughed to scorn any one who admitted the facts within the experience of every mesmeriser, while now, under the term "hypnotism," they are nearly

all admitted. And when these lights of our time were denying it all, the French doctors were collating the results of a long series of experiments. It seems as if the invention of a new term for an old and much abused one furnished an excuse for granting all that had been previously denied. But have you anything to say about those materialistic investigators? Are they not governed by some powerful, though unperceived, law?

Sage.—They are. They are in the forefront of the mental, but not of the spiritual, progress of the time, and are driven forward by forces they know nothing of. Help is very often given to them by the Masters, who, neglecting nothing, constantly see to it that these men make progress upon the fittest lines for them, just as you are assisted not only in your spiritual life, but in your mental also. These men, therefore, will go on admitting facts and finding new laws or new names for old laws, to explain them. They cannot help it.

Student.—What should be our duty, then, as students of truth? Should we go out as reformers of science, or what?

Sage.—You ought not to take up the role of reformers of the schools and their masters, because success would not attend the effort. Science is competent to take care of itself, and you would only be throwing pearls before them to be trampled under foot. Rest content that all within their comprehension will be discovered and admitted from time to time. The endeavor to force them into admitting what you believe to be so plain would be due almost solely to your vanity and love of praise. It is not possible to force them, any more than it is for me to force you, to admit certain incomprehensible laws, and you would not think me wise or fair to first open before you things, to understand which you have not the necessary development, and then to force you into admitting their truth. Or if, out of reverence, you should say "These things are true," while you comprehended nothing and were not progressing, you would have bowed to superior force.

Student.—But you do not mean that we should remain ignorant of science and devote ourselves only to ethics?

Sage.—Not at all. Know all that you can. Become conversant with and sift all that the schools have declared, and as much more on your own account as is possible, but at the same time teach, preach, and practice a life based on a true understanding of brotherhood. This is the true way. The common people, those who know no science, are the greatest number. They must be so taught that the discoveries of science which are unillumined by spirit may not be turned into Black Magic.

Student.—In our last conversation you touched upon the guarding of buried treasure by elementals. I should like very much to

hear a little more about that. Not about how to control them or to procure the treasure, but upon the subject generally.

Sage.—The laws governing the hiding of buried treasure are the same as those that relate to lost objects. Every person has about him a fluid, or plane, or sphere, or energy, whichever you please to call it, in which are constantly found elementals that partake of his nature. That is, they are tinted with his color and impressed by his character. There are numerous classes of these. Some men have many of one class or of all, or many of some and few of others. And anything worn upon your person is connected with your elementals. For instance, you wear cloth made of wool or linen, and little objects made of wood, bone, brass, gold, silver, and other substances. Each one of these has certain magnetic relations peculiar to itself, and all of them are soaked, to a greater or less extent, with your magnetism as well as nervous fluid. Some of them, because of their substance, do not long retain this fluid, while others do. The elementals are connected, each class according to its substance, with those objects by means of the magnetic fluid. And they are acted upon by the mind and desires to a greater extent than you know, and in a way that cannot be formulated in English. Your desires have a powerful grasp, so to say, upon certain things, and upon others a weaker hold. When one of these objects is suddenly dropped, it is invariably followed by elementals. They are drawn after it, and may be said to go with the object by attraction rather than by sight. In many cases they completely envelop the thing, so that, although it is near at hand, it cannot be seen by the eye. But after awhile the magnetism wears off and their power to envelop the article weakens, whereupon it appears in sight. This does not happen in every case. But it is a daily occurrence, and is sufficiently obvious to many persons to be quite removed from the realm of fable. I think, indeed, that one of your literary persons has written an essay upon this very experience, in which, although treated in a comic vein, many truths are unconsciously told; the title of this was, if I mistake not, "Upon the Innate Perversity of Inanimate Objects." There is such a nice balancing of forces in these cases that you must be careful in your generalizations. You may justly ask, for instance, Why, when a coat is dropped, it seldom disappears from sight? Well, there are cases in which even such a large object is hidden, but they are not very common. The coat is full of your magnetism, and the elementals may feel in it just as much of you as when it is on your back. There may be, for them, no disturbance of the relations, magnetic and otherwise. And often in the case of a small object not invisible, the balancing of forces, due to many causes that have to do with your condition at the time, prevents the hiding. To decide in any particular case, one would have to see into the realm where the operation of these laws is hidden, and calculate all the forces, so as to say why it happened in one way and not in another.

Student.—But take the case of a man who, being in possession of treasure, hides it in the earth and goes away and dies, and it is not found. In that instance the elementals did not hide it. Or when a miser buries his gold or jewels. How about those?

Sage.—In all cases where a man buries gold, or jewels, or money, or precious things, his desires are fastened to that which he hides. Many of his elementals attach themselves to it, and other classes of them also, who had nothing to do with him, gather round and keep it hidden. In the case of the captain of a ship containing treasure the influences are very powerful, because there the elementals are gathered from all the persons connected with the treasure, and the officer himself is full of solicitude for what is committed to his charge. You should also remember that gold and silver—or metals—have relations with elementals that are of a strong and peculiar character. They do not work for human law, and natural law does not assign any property in metals to man, nor recognize in him any peculiar and transcendent right to retain what he has dug from the earth or acquired to himself. Hence we do not find the elementals anxious to restore to him the gold or silver which he has lost. If we were to assume that they occupied themselves in catering to the desires of men or in establishing what we call our rights over property, we might as well at once grant the existence of a capricious and irresponsible Providence. They proceed solely according to the law of their being, and, as they are without the power of making a judgment, they commit no blunders and are not to be moved by considerations based upon our vested rights or our unsatisfied wishes. Therefore, the spirits that appertain to metals invariably act as the laws of their nature prescribe, and one way of doing so is to obscure the metals from our sight.

Student.—Can you make any application of all this in the realm of ethics?

Sage.—There is a very important thing you should not overlook. Every time you harshly and unmercifully criticise the faults of another, you produce an attraction to yourself of certain quantities of elementals from that person. They fasten themselves upon you and endeavor to find in you a similar state or spot or fault that they have left in the other person. It is as if they left him to serve you at higher wages, so to say.

Then there is that which I referred to in a preceding conversation, about the effect of our acts and thoughts upon, not only the portion of the astral light belonging to each of us with its elementals, but upon the whole astral world. If men saw the dreadful pictures imprinted there and constantly throwing down upon us their suggestions to repeat theh same acts or thoughts, a millennium might soon draw near. The astral light is, in this sense, the same as a photographer's negative plate, and we are the sensitive paper underneath, on which is being printed the picture. We can see two sorts of pictures

for each act. One is the act itself, and the other is the picture of the thoughts and feelings animating those engaged in it. You can therefore see that you may be responsible for many more dreadful pictures than you had supposed. For actions of a simple outward appearance have behind them, very often, the worst of thoughts or desires.

Student.—Have these pictures in the astral light anything to do with us upon being reincarnated in subsequent earth-lives?

Sage.—They have very much indeed. We are influenced by them for vast periods of time, and in this you can perhaps find clues to many operations of active Karmic law for which you seek.

Student.—Is there not also some effect upon animals, and through them upon us, and *vice versa?*

Sage.—Yes. The animal kingdom is affected by us through the astral light. We have impressed the latter with pictures of cruelty, oppression, dominion, and slaughter. The whole Christian world admits that man can indiscriminately slaughter animals, upon the theory, elaborately set forth by priests in early times, that animals have no souls. Even little children learn this, and very early begin to kill insects, birds, and animals, not for protection, but from wantonness. As they grow up the habit is continued, and in England we see that shooting large numbers of birds beyond the wants of the table, is a national peculiarity, or, as I should say, a vice. This may be called a mild illustration. If these people could catch elementals as easily as they can animals, they would kill them for amusement when they did not want them for use; and, if the elementals refused to obey, then their death would follow as a punishment. All this is perceived by the elemental world, without conscience of course; but, under the laws of action and reaction, we receive back from it exactly that which we give.

Student.—Before we leave the subject I should like to refer again to the question of metals and the relation of man to the elementals connected with the mineral world. We see some persons who seem always to be able to find metals with ease—or, as they say, who are lucky in that direction. How am I to reconcile this with the natural tendency of elementals to hide? Is it because there is a war or discord, as it were, between different classes belonging to any one person?

Sage.—That is a part of the explanation. Some persons, as I said, have more of one class attached to them than another. A person fortunate with metals, say of gold and silver, has about him more of the elementals connected with or belonging to the kingdoms of those metals than other people, and thus there is less strife between the elementals. The preponderance of the metal-spirits

makes the person more homogeneous with their kingdoms, and a natural attraction exists between the gold or silver lost or buried and that person, more than in the case of other people.

Student.—What determines this? Is it due to a desiring of gold and silver, or it is congenital?

Sage.—It is innate. The combinations in any one individual are so intricate and due to so many causes that you could not calculate them. They run back many generations, and depend upon peculiarities of soil, climate, nation, family, and race. These are, as you can see, enormously varied, and, with the materials at your command now, quite beyond your reach. Merely wishing for gold and silver will not do it.

Student.—I judge also that attempting to get at those elementals by thinking strongly will not accomplish that result either.

Sage.—No, it will not, because your thoughts do not reach them. They do not hear or see you, and, as it is only by accidental concentration of forces that unlearned people influence them, these accidents are only possible to the extent that you possess the natural leaning to the particular kingdom whose elementals you have influenced.

Student.—I thank you for your instruction.

Sage.—May you be guided to the path which leads to light!

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REPENTANCE

I.

REPENTANCE, if genuine, is the conquest of the spiritual over the animal, of the higher over the lower nature, the throwing away of sin, of carnal desire, and with that the corresponding assertion and elevation of the spiritual nature.

In it the Self must not be. With genuine repentance there must be nothing of self, no thought of well or ill being; it must be caused by no hope or fear of consequences.

With any such, it is but the expression in new form of the lower nature.

An action prompted by selfishness, by fear, or by hope, a sor-

row for sin merely as it may be a cause of punishment or loss of pleasure, is not repentance.

For true repentance there must be no thought of consequences; it is alone the assertion of the higher nature, the expression of the spiritual and higher nature.

It must be the effect of the new light from the awakened spirit, new knowledge from the awakened sense revealing the meaning of the past, not fear, not hope; this only is repentance. But the repentance that is merely regret that the pleasure is past, or fear of the consequences, is not repentance, only the sorrow of one who has spent his substance, who has drained his cups. True repentance is the feeling caused, not by the realization of the disadvantages of the results of sin, but by the realization of the true nature of sin, regret of sin as sin, apart from the effects, the lifting of the cloud from the higher nature, the seeing of sin in the light of higher knowledge. To one so repentant relapse is impossible; the higher nature has spoken, has asserted itself, and can never again be silent. He is as one seeing by a passing light the corruption he is touching, and though the light may fade and pass from him, he can never through all time forget.

Salvation by repentance, Karma.

From life to life, through endless lives, the unceasing movement of men to greater heights, unceasing advance to perfect man, the greater and greater suppression of the lower qualities, the greater and greater development of the higher.

A sudden flash of light, the knowledge, realization of Truth, the turning away in abhorrence of the higher man from evil, the casting away of the lower self, the ascent to a new height, the step nearer Nirvana.

The Salvation of Christianity is the Salvation of Karma. The salvation not by works, by actions, by outward appearance, but by the reality beneath, the judgment of the inner and real man,—shortly, the valuing of the character. Justification by faith, that is, award, not for the action, but for the motive, and the motive is but the expression of the character.

It is not alone against evil that Christ preached, but, too, the thinking of evil, reckoning the one as the other.

The deeds performed reckon not, save for the motives which moved them. The doer of good for his own advantage has benefited not himself, only those receiving the good from him. Inasmuch as in the doing he but satisfied his own desires. Not the deed will be counted, the selfish motive alone.

II.

Be master of yourself, and I do not mean by that merely "Control the *expression* of your emotions and feelings," but I mean "Be so master of yourself that you can control not only the outward expressions, but the realities themselves." Recognize this—which is

but an enlargement of the teaching that "Evil is Evil, though but thought"—that your thoughts and wishes, your desires, your emotions,—in fact, your state of mind—are actualities, entities, having effects as your actions have effects, though you cannot see them or realize them. that a desire for evil has effects precisely as an evil action, though more confined to you.

The impure heart, though hidden under a guise of the highest morality, is still an impure heart.

A desire after evil, after immoral things, though you may never satisfy it, is equally abominable and injurious, though not to others, yet to yourself. Your judgment will be, not your actions, not your outward show, but *you*, yourself, a judging of your heart. Your question must be, not "What sins have I *committed,* but what *thought?* What manner of man am *I*? Do I, not alone *do,* but do I *think* evil?"

Remember that your Karma is as well the good and evil that you have thought, as the good and evil you have done; the separation of your principles means the separation of the qualities that are in you, in part.

Your fate rests not at all on what you have *done,* but on what you are; not on the outward appearance you presented on earth, but on the reality beneath.

Truly your actions, your outward appearance, may be of effect, but only indirectly, if at all. On the reality, on your true character, will eventually rest all, for as that character, so are the motives on which you acted.

The noblest actions count for nothing but for the quality of the motive inspiring them. If from a selfish or worldly desire, it will count for no more than an ignoble action so motived.

And from a vile heart cannot come a good motive.

Where an evil nature is, each evil thought increases it, gives it new strength; a vicious nature, though its desires are not satisfied, is yet worsened by each thought.

An intention, a desire, to do a generous action, though never carried into effect, is yet beneficial to you, will yet count to your credit. To a selfish nature such desire could not arise. The giver of charities for gain, for good repute, or what not, is even below him who gives not at all. Though he has done good, benefited others, yet it has not been for good, but for his own well-being.

The widow's mite received the praise of Christ as showing her devotion, for the intention displayed, and valuable above the gold of the rich which they missed not. Not in the gift, but in the motive of the giver, in the feeling displayed in the gift lay the good.

And further, the effects of mental states are as the expression outwardly. An evil thought once created is potential on self and also on others.

As one in an ill-temper, though silent, though not actively expressing it, will yet cause a certain discomfort to all, so each state of mind will affect others.

The atmosphere is impregnated with it, and all coming into it, though long afterwards, will be to a greater or less extent affected by it, though not consciously.

The ill-temper which disturbs those present will affect others long after it has passed away in the individual, and long after he has passed.

Though the effects are less apparent to us, still they are there.

Once evolved, they are as much realities as are actions, and not after a moment's thought can we think otherwise. That a thought can appear, arise to consciousness, and then pass out of existence, can but imply that it has no existence otherwise.

F. A. C.

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TRUE PROGRESS

IS IT AIDED BY WATCHING THE ASTRAL LIGHT?

PERHAPS those who have engaged in discussions about whether it is more advisable to become acquainted with the Astral Plane and to see therein than to study the metaphysics and ethics of theosophy may be aided by the experience of a fellow student. For several years I studied about and experimented on the Astral Light to the end that I might, if possible, develop the power to look therein and see those marvellous pictures of that plane which tempt the observer. But although in some degree success followed my efforts so far as seeing these strange things was concerned, I found no increase of knowledge as to the manner in which the pictures were made visible, nor as to the sources from which they rose. A great many facts were in my possession, but the more I accumulated the farther away from perception seemed the law governing them. I turned to a teacher, and he said:

"Beware of the illusions of matter."

"But," said I, "is this matter into which I gaze?"

"Yes; and of grosser sort than that which composes your body; full of illusions, swarming with beings inimical to progress, and crowded with the thoughts of all the wicked who have lived."

"How," replied I, "am I to know aught about it unless I investigate it?"

"It will be time enough to do that when you shall have been equipped properly for the exploration. He who ventures into a strange country unprovided with needful supplies, without a compass and unfamiliar with the habits of the people, is in danger. Examine and see."

Left thus to myself, I sought those who had dabbled in the Astral Light, who were accustomed to seeing the pictures therein every day, and asked them to explain. Not one had any theory, any philosophical basis. All were confused and at variance each with the other. Nearly all, too, were in hopeless ignorance as to other and vital questions. None were self-contained or dispassionate; moved by contrary winds of desire, each one appeared abnormal; for, while in possession of the power to see or hear in the Astral Light, they were unregulated in all other departments of their being. Still more, they seemed to be in a degree intoxicated with the strangeness of the power, for it placed them in that respect above other persons, yet in practical affairs left them without any ability.

Examining more closely, I found that all these "seers" were but half-seers—and hardly even that. One could hear astral sounds, but could not see astral sights; another saw pictures, but no sound or smell was there; still others saw symbols only, and each derided the special power of the other. Turning even to the great Emanuel Swedenborg, I found a seer of wonderful power, but whose constitution made him see in the Astral world a series of pictures which were solely an extension of his own inherited beliefs. And although he had had a few visions of actual, everyday affairs occurring at a distance, they were so few as only to be remarkable.

One danger warned against by the teacher was then plainly evident. It was the danger of becoming confused and clouded in mind by the recurrence of pictures which had no salutary effect so far as experience went. So again I sought the teacher and asked:

"Has the Astral Light no power to teach, and if not, why is it thus? And are there other dangers than what I have discovered?"

"No power whatever has the astral plane, in itself, to teach you. It contains the impressions made by men in their ignorance and folly. Unable to arouse the true thoughts, they continue to infect that light with the virus of their unguided lives. And you, or any other seer, looking therein will warp and distort all that you find there. It will present to you pictures that partake largely of your own constitutional habits, weaknesses, and peculiarities. Thus you only see a distorted or exaggerated copy of yourself. It will never teach you the reason of things, for it knows them not.

"But stranger dangers than any you have met are there when one goes further on. The dweller of the threshold is there, made up of all the evil that man has done. None can escape its approach, and he who is not prepared is in danger of death, of despair, or of moral ruin. Devote yourself, therefore, to spiritual aspiration and to true devotion, which will be a means for you to learn the causes that operate in nature, how they work, and what each one works upon."

I then devoted myself as he had directed, and discovered that a philosophical basis, once acquired, showed clearly how to arrive at *dispassion* and made *exercise* therein easy. It even enabled me

to clear up the thousand doubts that assail those others who are peering into the Astral Light. This, too, is the old practice enjoined by the ancient schools from which our knowledge about the Astral Light is derived. They compelled the disciple to abjure all occult practices until such time as he had laid a sure foundation of logic, philosophy and ethics; and only then was he permitted to go further in that strange country from which many an unprepared explorer has returned bereft of truth and sometimes despoiled of reason. Further, I know that the Masters of the Theosophical Society have written these words: "Let the Theosophical Society flourish through moral worth and philosophy, and give up pursuit of phenomena." Shall we be greater than They, and ignorantly set the pace upon the path that leads to ruin?

BRYAN KINNAVAN.

(The foregoing article was first printed by Mr. Judge in *The Path* for July, 1890.)

FROM A LAMRIN COMPENDIUM

BY TZON-KHA-PA.

Arguments, from the consideration why Buddha's teachings should be explained on three planes; i. e., *intended alike for the lowest, the mean or middle, and the highest capacities, since each man must believe according to his mental qualifications.*

1. Men of vulgar capacities must believe, that there is a (personal) God, and a future life, and that they shall earn therein the fruits of their work in this, their earthly life.

2. Those who have an average intellectual capacity, besides admitting the former position, must know, that every compound thing is perishable, that there is no reality in things; that every sin is pain, and that deliverance from pain or bodily existence is bliss.

3. Those of the highest capacities must know, in addition to the above enumerated dogmas, that from the lowest form to the Supreme Soul nothing is existent by itself. Neither can it be said that it will continue always (eternally) or cease absolutely, but that everything exists by a dependent or casual concatenation.

With respect to practice, those of vulgar capacity are content with the exercise of belief (blind faith) and the practice of the ten virtues (Ten Commandments). Those of average intellectuality, beside believing, by reason endeavor to excel in morality and wisdom. Those of the highest capacities, besides the former virtues, will exercise the six transcendental virtues (practical Occultism).

(The foregoing article was first published by Madame Blavatsky in *Lucifer* for May 1888.)

HIDDEN HINTS IN THE SECRET DOCTRINE

(From p. 67 to p. 128, Vol. I.)*

By W. Q. J.

Matter During Pralaya. It is in a state of great tenuity seen only by Bodhisatvas. When evolution begins again it appears like curds in space. *V. I, p. 69.*

Electricity an Entity. *V. I, p. 76, line 6;* it is an emanation from an entity of power, *p. III note;* and is co-existent with the one life, *p. 81;* it is primordial matter of a special nature, *p. 82.*

Pulsation of the Heart and the Tides. Probably due to the universal expanding and contracting of the atoms, which in turn are caused by the expansion and contraction of matter of space. *V. I, p. 84.* "There is heat external in every atom" *id.*

Two Sorts of Fire or Heat. One in the central Sun and the other in the manifested universe and solar system. *V. I, p. 84, 87.*

Magical Potency of Words is in the vowel sounds and not in the numbers. *94, V. I.*

The Term "Human" is not to be confined to this Globe. It must be applied to all entities who have reached the fourth stage of development on any planet in space in its fourth round in any chain of planets. *V. I, p. 106, 2nd para.*

Buddhi as compared with Spirit is material, although for us and the highest conceptions we can form it is wholly beyond materiality *V. I, p. 119, line 7.*

The Human Monad is the union of the ray from the absolute with the soul. *V. I, p. 119, para. 1.*

Symbolism and Numbers. They are intimately connected with the hosts of the Dhyan-Chohans. The basic numbers refer each to distinct groups of ideas which vary according to the group of Dhyan Chohans referred to. In other places the author says that, as the Dhyani are connected with evolution in all its intricacies and mysteries, it follows that symbolism is of of the highest importance. *V. I, p. 119 (b).*

The One Fundamental Law of Occult Science is the radical unity of the ultimate essence of each constituent part of compounds in nature from star to atom and from the highest Dhyan Chohan to the smallest infusoria. And this is to be applied spiritually, intellectually and physically. *V. I, p. 120, last para.*

Karma Needs Material Agencies to carry out its decrees. *V. I, p. 123, line 2.* The material agents spoken of here are not

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*The references are to the paging of the original edition of the Secret Doctrine.

merely those that we class as such, but many others which are generally conceived of by us as spiritual. For, as said above, even Buddhi is material when compared with Atman, of which it is the vehicle. The clue here given is in regard to the operations of Karma through the atoms that are used by the egos in their various incarnations. But in following this out it must not be forgotten that there is no particle or point of materiality which is not at the same time mixed with or in company with another particle—if the word may be used for this purpose—of spirit or the one life.

The Three Groups of Builders. These are as follows: The first is the group which constructs the entire system as a whole and which includes more than this globe system; the second is the group of builders who come in when the system as a great whole is ready and form the planetary chain of this earth; and the third is that group which builds or projects Humanity, as they are the great type of the microcosm—man. *V. I, p. 128, second para.*

The Lipika as compared with the Builders are the great Spirits of the universe as a whole, the builders being of a special nature. The Lipika, like the others, are divided into three groups, but it is asserted that only the lowest of these three groups has to do with this system of ours, and that the other two cannot be known, and also that those two are so high that it is doubtful if even the highest of the Adepts know about them. It may therefore be supposed that for the Adepts the Lipika of the higher degrees are as great a mystery as the Mahatmas are for us, and that this ascending scale of greatness ever gives to the soul something still higher, no matter how far it may progress, to which to look and aspire. *V. I, see whole of page 128.*

But as each of the three groups is divided into seven others *(p. 127)*, it may be the 21st sub-group which has to do with this globe; and it is said that as to the highest of the groups it is directly connected with our karma. *V. I, p. 128, last line.* Now as Karma rules the entire universe, it must follow, in order to make and keep harmony, that the "highest grade of Lipika" referred to on page 128 is not the highest of the last series of 21 sub-groups, but the highest of the whole three great groups.

Note Well. Whenever an "entity" is spoken of among the various "hosts" it is to be known as composed of many entities, just as man himself is similarly constituted, his total consciousness being that of the whole mass of beings who go to make up his intricate life.

(The foregoing article was first printed by Mr. Judge in *The Path* for February, 1891.)

Even if the man of most evil ways worship me with exclusive devotion, he is to be considered as righteous for he has judged aright. Such a man soon becomes of a righteous soul and obtains perpetual happiness. I swear, O son of Kunti, that he who worships me never perisheth.—*Bhagavad-Gita.*

QUESTIONS AND ANSWERS

Although a Lodge of the T. S. of which ——— is at present the head, we are trying to stand on a broader platform than most of the other Lodges, and hope that our example may be followed by some of them. We feel that we ought to be able to do better work in the way of purification by being within the Society, which after all is said, is the "Theosophical Ship" which H. P. B. launched, than being outside—but it is not an easy thing to do. Our work would be greatly helped if our existence and principles were better known to students in sympathy with us. I have thought that you probably know of many in this vicinity, and that you could furnish me with their names and addresses, so that I could send them our literature and perhaps get some of them to use our platform—or at least come to our meetings and help beginners to get the right views of the value (?) of the unfortunate later statements and teachings—which, in my opinion, are doing the movement so much harm. I am almost convinced that a reaction must soon come, and I want to seize every opportunity to help in its arrival. Anything you can do for us will be much appreciated.

ANSWER. The above query shows an awakening to the fact that Theosophy is the basis of any theosophical organization, but unfortunately takes the position—so very common and so clearly untenable—that any organization whatever is of value *as such*. A Theosophical organization is a body of people of all shades of opinion, banded together to study, apply and promulgate Theosophy; the average intelligence and power of application of the body is determined by that of the units which compose the body; these units are in a constant process of change for better or worse; new units are added; others leave the body. The analogy between an organization and the human body is a complete one; it is born, grows, has its period of usefulness and gradually disintegrates. What then? Undoubtedly a new birth, the universal process. When a body no longer serves the purpose for which it came into existence, it cannot be kept intact; any attempts to do so are but wasted energy so far as that body is concerned.

Or, if the querent's statement that the particular organization to which he belongs "is *the* Theosophical Ship which H. P. B. launched" be considered. Ships are but ships. A builder and designer may provide in every way possible with the means at hand for a serviceable vessel to be launched, and all that he can do is done; the future of the vessel depends upon the captain who commands it and the crew that mans it, as well as the dangers of the sea. Ships become unserviceable. What then? Build a new ship; it is folly to waste time and energy on an unseaworthy vessel.

A new organization or body, or a new ship are best improved by learning from the weaknesses, mistakes, and faulty construction of the old ones. Basic principles have to be perceived, and care taken that no constructive material be used that in any way conflicts with those principles.

In the matter of a theosophical assemblage of students, what is the first desideratum? Surely that Theosophy be studied, applied and promulgated; the less machinery there is to further that purpose, the better, for machinery requires much attention, and is very apt to absorb the greater part of the energy of those who depend upon it.

What is the object of an assemblage of students? Unquestionably united effort, mutual assistance and encouragement. There is no sanctity attached to the fact of assemblage, but there *is* to high purpose, and unity of thought, will and feeling in carrying that purpose forward.

The best help that we can afford anyone is that which we ourselves have found to be best, and which finds expression in the assemblage known as the United Lodge of Theosophists. It is the fruit of thirty years' thought, effort and experience in theosophical work, and furthermore is directly in line with the indicated purpose of the Messenger who brought Theosophy to us. We stand ready to abandon our present form of assemblage at any time a better one is presented, but we stand firm by our motto, "similarity of aim, purpose and teaching," and declare that "teaching" to be Theosophy pure and simple as it was given by Those who brought it.

Will you allow me to make a suggestion? Would it not be better not to use capitals for the pronouns "she" and "her" when writing H. P. B., and "he" and "him" when writing of Mr. Judge? . . . It naturally makes a prejudice as to what we claim for them. I have had to do so much with mistaken first-hand impressions and prejudices, in my work both here and in America, and with the obstacles and hindrances involved in them, that I have learned the wisdom of avoiding anything which might produce them, so far as possible. Do you not think, also, that, with the spirit of true humility and self-effacement which actuated both H. P. B. and Mr. Judge, they would both have preferred that this should not be done in their case?

The above extract from a letter written by an esteemed subscriber and associate merits careful consideration. It seeks to remove anything that may arouse prejudice in the minds of enquirers, intimating that there are enough obstacles in the way of presenting Theosophy without adding any not absolutely necessary, and considers that the use of capital letters for the pronouns when referring to H. P. B. or W. Q. J. would better be dispensed with.

Certainly the use or non-use of capitals in that relation could be of no importance whatever to either H. P. B. or W. Q. J., and no doubt, were either of them inhabiting a body at the present time the question would not have any occasion to arise; not that such distinction was not merited during life, but because of the general inability to perceive anything but externalities.

The disappearance of the external forms, however, removes many obstacles in the way of a higher appreciation of the nature of the beings who used the bodies.

Contemporary opinion of Jesus of Nazareth was not very high; what he advanced was contemptuously thrown aside by the savants of the day, yet it came to be accepted as the best and highest by Western peoples, and he himself accorded the highest place *because of what he brought to the world.* A few of his disciples appreciated the grandeur of his mission, but they were only able to go about from place to place within a very small radius and tell what they knew. It took centuries for the ideas they promulgated to take general effect upon the minds of men.

In these days events move quickly, and ideas are spread before the minds of men with wonderful rapidity and in many ways. If the message of Theosophy is an analogous case and an amplification of the teachings of Jesus rendered possible by the spread of intelligence of the present time; and if there are any of the disciples of Those who brought Theosophy to the Western world who are able to appreciate the nature of Those who brought the message as being far above those to whom that message was brought, should not every means possible be taken to point to that fact? Convention, usage, prejudice and preconception still prevail among the masses; there is no way to overcome them save by overstepping them in such manner as will cause the least offense.

If the capitalization of the personal pronoun in regard to H. P. B. and W. Q. J. points to an unavoidable deduction in the minds of those who use these, and permits them to do reverence to an acknowledged superiority, it also indicates to others the possibility of a fact, which if correctly perceived, places the fact of the presentation of Theosophy in a better and stronger light, and does away with much of the tendency to divagation which now prevails. A great benefit from a very small technical offense.

How do you reconcile the tone of your anonymous editorial attacks . . . with the Brotherhood to which you are always drawing attention? . . . If the United Lodge of Theosophists really is, as it apparently claims to be, the solitary exponent of the truth made known by H. P. B., it would seem a pity that some less aggressive and more conciliatory brothers are not enthroned in its editorial chairs; in my own case, and I dare say it is no solitary one, the divergence between precept and practice in the conduct of the magazine does little to encourage reliance upon its advice.

Having made this protest, which I have meditated doing ever since I read the first number, it is only fair to say that you are printing excellent articles, and doing service by rescuing valuable contributions from oblivion.

Our correspondent takes exception to the tone of our editorial articles, some of which he considers to be attacks upon persons, and he asks how we reconcile our course with brotherhood; the fact that our articles are unsigned is also part of our offending. It is unfortunate that he did not give

us chapter and verse of those statements that he refers to as attacks, for this would have enabled us to reply directly to the points in question; as it is, we can only reply in general terms.

As to anonymous articles we would say that they are not at all unusual in magazines, nor considered improper so far as we know. The statement that the Editors will be accountable for all unsigned articles appears on the first page of each issue and the Editors can be reached through the office of the magazine, so that the full measure of responsibility is complied with. The value of any statement does not lie in the name of the one who wrote it, but in the truth or error of the statement itself. We are of the opinion that if more attention had been paid to ideas presented and little or none to personalities, the course of the Theosophical movement would have been far other than it has been, so we elect to follow that course which promises the best results.

This magazine avows devotion to the Brotherhood of Humanity, which means the best interests of all. These interests are not served by condoning error, however sincere the one in error may be. To point out error in the interest of right knowledge can hardly be called an attack upon the person who spoke, wrote or acted erroneously. The whole process of evolution is a process of correction. Theosophy is a corrective to the thought of the period. To know Theosophy is to be in possession of the basis for right thinking; it is of vital importance then that Theosophy pure and simple should have attention drawn to it. To point out error on the part of Theosophists or others in the understanding or application of the philosophy, or in regard to facts concerning it, is far from an attack; on the contrary, it is a *defense* of Theosophy against misrepresentation.

The United Lodge of Theosophists has never claimed to be the solitary exponent of the truth made known by H. P. B., nor to be even an exponent at all in the sense of explainer or interpreter. It is making a sincere effort to point to Theosophy itself as it was given by Those who brought it; this effort brings into prominence the names by which Those who brought it were known, not as persons, but as indices of where Theosophy may be found. The fact, however, that the persons so named were in a position to know Theosophy, and when, where and how to present it, places Them in an entirely different category from all others.

If those who assume to be theosophical leaders are found belittling Those who were the original teachers, what does that fact disclose? Just this—an assertion of superiority, a desire for personal prominence. And if in furtherance of this same assertion gross misrepresentation of recorded fact is made, should those who know keep silent for fear of having their motives misunderstood? Or should they point out the error, giving citations in order to show that it is not a matter of opinion, but one of fact? The Editors answer these questions by taking the latter position. Why do they do it? It cannot be for personal fame, because no names are given. It cannot be for profit, for the publication is a continued expense. As far as we know ourselves, it is from a sincere desire to benefit others. It has been said "to whom much is given, of him much will be required." Some of us have been active in the Theosophical movement for nearly thirty years, hence had the great good fortune to have known H. P. Blavatsky and Wm. Q. Judge and to have had Their direct teaching; we have a personal knowledge of the movement; have witnessed the crises and disintegrations that have occurred, and have studied out the causes that led to them. We have besides a complete record of the movement since its inception in 1875, and a first-hand knowledge of the principal persons who have been connected with it or are now actively engaged in it in their several ways. It is on this knowledge and experience that our articles are based, from it our deductions drawn. We desire only to present the truth and the facts before those who seek to know. Criticism we will always take kindly, and will reply to as best we can; we can be readily reached for this; praise we do not want, nor fame, nor recognition, and in this as in other ways "no name" serves best.

ON THE LOOKOUT

It may be appropriate to make some further reference to the now famous skull recently discovered in the gravel deposit near Piltdown Common in Sussex, England. It will be remembered that discussion of an unscientifically acrimonious kind arose between certain learned authorities as to the origin and purport of *Eoanthropus Dawsonii* as this interesting relic was called in honor of its discoverer. Dr. A. Smith-Woodward followed the usual and accepted scientific method of approach to a new phenomenon. Having a theory with regard to the earliest evolutionary ages he proceeded to twist and torture the facts into the necessary conformity. He reconstructed the fragmentary bones that had been found and produced a skull that was ape like in character and of small brain capacity. Since man had evolved from the ape it was evident that the earliest humanity must have the form and characteristics of its source, and if the facts were found to be inimical to the theory —then so much the worse for the facts. Theories, as we all know, are immutable, whereas facts are conveniently plastic and malleable.

But Professor Arthur Keith of the Royal College of Surgeons took a different view of *Eoanthropus Dawsonii.* He said that the bones were not in the least ape like, but man like. He said that they indicated not a low order of intelligence but a very high order. He said that their owner must have been a being equal to ourselves in mentality, and he then proceeded to reconstruct the head, not in accordance with a theory, but with the facts. And then he added insult to injury by pointing out that a head like the one reconstructed by Dr. Smith-Woodward would be unable either to breathe or eat. It was a daringly heretical proceeding, but scientific opinion seems to be veering in its support. Incidentally we may wonder what is the actual value of these "reconstructions" that produce such diametrically opposite results.

Now let us see the bearing of the ancient wisdom upon this discovery. A correspondent draws our attention to the following extract from H. P. Blavatsky's "Secret Doctrine," Volume II, Page 729:

> **All depends on the proofs found for the antiquity of the Human Race. If the still-debated man of the Pliocene or even the Miocene period was the Homo primogenius, then Science may be right (argumenti causa) in basing its present Anthropology—as to the date and mode of origin of Homo sapiens—on the Darwinian theory. But if the skeletons of man should at any time be discovered in the Eocene strata, while no fossil ape is found there, and the existence of man is thus proved to be prior to that of the anthropoid—then Darwinians will have to exercise their ingenuity in another direction. Moreover, it is said in well-informed quarters that the twentieth century will be still in its earliest teens when such undeniable proof of man's priority will be forthcoming.**

Let the reader italicize for himself the concluding sentence of this remarkable passage. The "well-informed quarters," into whose identity we need not enquire, were evidently very well informed indeed. Here indeed is the century still in "its earliest teens" and here is the "undeniable proof of man's priority" to the ape in the form of bones that are pre-Eocene seeing that their age is given as one million years at least and possibly half as much again. To expect that such startling evidence of the reliability of the "Secret Doctrine" will attract the attention that it deserves would be futile, but at least Theosophists may note the fact with an unsurprised satisfaction while awaiting other confirmations of a like nature that are upon their way.

But there is still another gratifying item of news to be recorded in the same connection. Evidently there are some scientists who are honorably prepared to sacrifice their theories at the bidding of inexorable fact. A news dispatch dated on November 14 from New York is as follows and it speaks for itself:

Dr. J. Leon Williams of London, an eminent authority on anthropology and geology, arrived today from Liverpool with fifteen skulls of prehistoric man, one of which he estimated to be 500,000 years old. This skull was found by workmen near Folkestone, England, in strata that dated back before the pleistocene era, and its existence and discovery have confirmed Dr. Williams in the belief that mankind is at least half a million years old. Dr. Williams said the finding of these ancient skulls and other human bones did not disprove, in his opinion, the theory of evolution, but altered it in some degree. Instead of man being a descendant of the ape, Dr. Williams said, these skulls tend to confirm the belief that the anthropoid ape was an offshoot of primitive man. One of the chief distinctions between these skulls and those of apes, he said, was to be found in the teeth.

Readers of the "Secret Doctrine" will remember the space given by H. P. Blavatsky to a disproof of the current theory that the ape antedated man. It brought against her the titter of scientific laughter, and more than one scientific critic said that she had thereby forever disposed of the claims of occult wisdom to a knowledge of evolutionary processes. And now we have a frank admission from Dr. Leon Williams that "these skulls tend to confirm the belief that the anthropoid ape was an offshoot of primitive man." But, once more, we may have to wait awhile for an equally frank admission that H. P. Blavatsky was precisely right in the statements that she made a quarter of a century ago.

If we had more students with the necessary leisure, enthusiasm, and knowledge—and it is the leisure that is the chief lack—they might profitably employ their time in a presentation of the various scientific contentions put forward by H. P. Blavatsky and ridiculed at the time, and that have now been proved. They are far more numerous than one might suppose.

Miss Kathleen Schlesinger must be some one of importance in the world of science or she would hardly be entrusted with the delivery of public lectures in the British Museum. One of these discourses has just been given in the Assyrian Gallery and its topic was the close connection between the science of numbers, music, and ancient magic. Miss Schlesinger quoted from St. Augustine's translation of Ecclesiastes in which the writer is made to say, "I have turned in all directions to seek out wisdom and the science of numbers." This sacred knowledge of numbers, said the lecturer, was the connection between music and magic. If a deceased man's name consisted of certain numbers or numerical values, and these numerical values could be uttered in song or played on an instrument, then the performer came into possession of the power to call up the spirit of the deceased man and thus become his master. A numerical value was assigned to every sound and letter, and to know the number of a man and to be able to produce it in rhythm placed the possessor of the knowledge in the position of being able to do incalculable good or incalculable injury.

Now all this is true enough although we may suspect that Miss Schlesinger obtained her information of the doctrine of correspondence less from a study of Assyrian documents than from a study of H. P. Blavatsky, who is the only one who has ever written freely upon such a topic. But the object of the old Chaldeans and Assyrians in their study of correspondences was not that they might exercise power over other persons, and certainly not over the dead, but rather that they might establish the unity of the universe and the existence of one law acting in countless ways upon every plane of manifestation. In other words, it was a part of the world-old search for the Soul.

A new volume of the Home University Library now in course of issue by Messrs. Henry Holt & Co. is devoted to "Psychology," and the author is Mr. William McDougall, M.B., F.R.S. The author is to be congratulated not only upon a scholarly presentation of his subject—a subject usually identified with a sort of glorified physiology—but upon a highly suggestive concluding paragraph on "Abnormal Psychology." He says that the study of abnormal

psychology has usually been received with derision even by those who are quite prepared to tolerate a whole lifetime spent in classifying beetles or minutely describing the skeletons of microscopic animalcules. But the phenomena of abnormal psychology are now so startling in their nature as to arrest the attention and to compel some attempts at explanation.

Into the author's digest of these phenomena we need not enter. They are of the usual kind with which various research societies have made us familiar. But there is one paragraph that calls for something more than casual attention and that illustrates the extent to which Theosophy has been annexed by modern thinkers who thereby receive an applause for originality of thought that they hardly merit. The author says after an enumeration of various phases of an abnormal psychology:

> More than one attempt has been made to devise an hypothesis which will bring all these supernormal effects under one explanation. Of such attempts the most interesting, perhaps, is that of William James He suggested that we may regard all minds as connected in some immediate fashion which permits of their reciprocal influence and of the conjunction of their powers; or, to put the notion in another way, that all mind, human and infra-human as well as superhuman mind, is one, and that our individual minds are but partial manifestations of the one mind, conditioned by the peculiarities of our bodily organisms. All the supernormal effects of mental action, including the extremer instances of control of bodily processes, the expression of knowledge not acquired by any normal means, the supreme achievements of genius, religious conversion, and the ecstatic sense of absorption of the self in a larger all-comprehensive whole, which seems to be the extreme form of the specifically religious experience—all these effects might then be attributed to a partial or temporary suspension of the conditions which commonly isolate the individual mind.

Now here we have an almost exact statement of the theosophical position and it is a statement that has been made a hundred times and elaborated from a hundred platforms. If Professor James had lived another ten years he might have amplified a theory that he doubtless supposed to be original to himself. He might have gone on to suggest that the "peculiarities of our bodily organisms" which thus condition the manifestations of the one mind are themselves the result of thought processes which give transparence or opacity to those bodily organisms which enveil the one mind. And then, who knows? The learned professor might have gone on to discover that the "bodily organisms" that are thus obviously changed and modified by thought must also have been created by thought, and so he might have arrived at some entirely novel theory of reincarnation and of an ethical causation that he would have been very careful not to call by the name of Karma.

Sir Oliver Lodge's presidency of the British Association meeting seems to have been marked by a certain determination to reject even the terminology of materialism and to forbid the use of titles that might be considered to "beg the question." Upon the announcement of a paper on "The Origin of Life" the president refused to accept such a title and asked that it be changed. He said that the proposed paper was not upon the subject of life at all and that such a description was therefore illegitimate. The paper was upon the subject of certain forms of matter that may be supposed to have had an origin but that the speaker had no right thus to identify life and matter as though they were convertible terms. The title of the paper should indicate that it was a discussion of certain forms of matter and of their origin and that to speak of any form of matter as being identical with life was unproven and unscientific.

The one ruler, the inner Self of all being, who makes one form manifold; the wise who behold him within themselves, theirs is happiness, and not others'.—*From the Upanishads.*